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THE receipts for the first two months of the new financial year from donations are about $800 less than those of the corresponding months last year, and from legacies nearly $27,000 less, making a total decline of $27,794.45. As we can hardly expect that the unusually large receipts from legacies reported last year can be repeated this year, the missions must look for unusually large receipts from donations during the present year, or they must seriously suffer. We commend this consideration to pastors and officers of churches in their plans for contributions at the beginning of the new year. Let them aim for an advance in regular donations of not less than fifty per cent.

COPIES of the excellent sermon preached by Rev. Dr. March at the Annual Meeting of the Board in Chicago car be obtained on application at the Rooms of the Board, 1 Somerset Street. The Annual Report also will soon be issued.

WE would call the attention of those friends who desire to distribute the American Board Almanac, or to canvass for its sale, to the fact that it will be issued early in December. Special pains have been taken to secure full and exact missionary information in regard to world-wide missions, and we trust it will be found that the forthcoming number equals, if it does not surpass, any of the previous issues. The Almanac is now well recognized both in this country and in Europe as giving the latest statistical information in reference to the work of foreign missions.

A CALL of special urgency and importance comes from the missionaries at Harpoot, in Eastern Turkey, in behalf of Choonkoosh, one of their out-stations, forty-five miles south of Harpoot, among the Taurus Mountains. An excellent pastor, a goodly church and congregation, and thriving schools for boys and girls have for some years been greatly hindered in their work for want of any suitable or even decent buildings. Lately a house and lot, centrally located and convenient for these uses, have been thrown upon the market, and can now be bought for $1,760. The people are poor but will do their utmost to secure the property if they can receive aid to the amount of $660. The missionaries unite heartily in asking aid to this amount, and the Prudential Committee has agreed to make the grant as soon as any friend or friends will pledge this sum in addition to regular contributions, as a *special* gift. Why should not this people and the evangelical work in their midst be promptly relieved?

An interesting incident, illustrating the fact that a good man's life is long remembered, comes from a village near Cesarea, in Turkey. Dr. Dodd, of Cesarea, was called to attend the child of a wealthy man, and in the home was an old lady nearly eighty years of age, who evidently knew little of the Protestant missionary work going on about her. But on learning that Dr. Dodd was an American, this old lady said she once knew an American who died at her house sixty-five years ago. She called his name "Mr. Gitley." She referred to the Rev. Elnathan Gridley, a missionary of the American Board, who died September 27, 1827. This old lady gave many reminiscences of that excellent man and of his noble service. The family had kept some memorials of Mr. Gridley for these more than threescore years, and evidently his character and his good work had made a strong impression in that home.

The affairs at Uganda occupy an unusual amount of space in the British newspapers. Evidently the situation in that interior portion of Africa has awakened the deepest interest. Captain Lugard has returned to England, and has most satisfactorily disposed of the charges made against his administration of affairs by the French priests, and he has clearly pointed out to the British public the disasters which will follow the evacuation of Uganda by the British Company. It is evident that such a withdrawal will be a breaking of faith with the tribes in the interior who had come to rely upon British protection. Captain Lugard affirms that Uganda is the key to the countries lying around it, and he agrees with General Gordon that it is the natural route by which the Soudan should be administered. Knowing better than any one else what would be the effect of British withdrawal, he says: "Such a state of war and anarchy as I have indicated would undoubtedly furnish large numbers for the slave markets, more especially if the Mohammedans finally remained in the ascendant. Meanwhile Kabarega of Unyoro would resume possession of the Toru and Ruwenzori districts, and the wretched natives of those countries, who have no guns to oppose to his armies, and who, relying on the Company's pledges of protection, have come from the countries of their exile (to which return is not now open to them), would be massacred, I think, without doubt, since Kabarega, who pours out human blood like water, is bitterly incensed against them for accepting the Company's rule. Lastly the hordes of Manyema from the Congo State frontier, who have already raided across the Semliki, and whose profession is slave-raiding, would have no longer any boundary placed to their incursions and would be able to gain a footing in Usongola, from which it would be hard to dislodge them." As to the best method for retaining possession of Uganda, Captain Lugard believes that the building of the railroad, at least halfway, up to Kikuyu, would so enormously facilitate communication that there would be no difficulty in retaining the present hold. Whatever plan may be adopted, Captain Lugard believes that the cost of maintaining an effective hold upon Uganda need not exceed $200,000 annually, and possibly might be less, or not more than one half of that amount. Such a sum as this seems petty compared with the advantages to be secured; and in view of the obligations the British government has entered into in the Brussels Treaty, for the suppression of the slave-trade, it would seem that for this purpose alone, were nothing else to be gained, it might make this outlay.

At the great car-drawing festival in Madura city, in May last, while fifty Christians were daily employed in preaching the gospel, the crowds attending the heathen ceremonies were smaller than usual. Mr. John S. Chandler reports that the great car of the idol stuck fast in the street, and could only be moved by getting a jackscrew from the railway shop. Another accident dampened the zeal of the worshipers. A famous idol which had been brought from a temple twelve miles distant was insecurely fastened to its frame and tumbled off, with its priest. The priest was wounded and one of the pullers was fatally injured. The devotees at the great temple were much disturbed over these disasters.

The sincerity and devotion of the Christian converts in China are sometimes questioned, but let all doubters consider a fact reported in *The North China Daily News* of August last, that during a riot in the province of Sz'chuen, when one of the missionaries, Mr. Turner, was seized with his wife and children, and were taken to the yamen, the order being to beat them, two native Christians *volunteered* to be beaten in their places. This substitution was accepted, and the converts bore the beating, while the missionaries were sent from the place. It is easy to make a slur about "rice Christians," but there are numberless instances of self-sacrificing devotion like this we have named which make the sarcasm rebound upon those who uttered it.

It seems that the path of Mr. Bartlett, of Smyrna, is not to be a smooth one. Our readers are aware of the burning of his house at Bourdour and the political complications arising therefrom, culminating in payment by the Turkish government of 600 liras indemnity. Mr. Bartlett now writes from Afion Kara Hissar, which is some seventy miles north of Bourdour, that he finds there a small body of Protestants enduring severe persecution, which he himself was permitted to share. This interior town is the largest Armenian centre in that field outside of Smyrna, having more than a thousand Armenian families, all of whom "are greatly in need of the gospel." Special persecutions began soon after the Bourdour affair, and there seems to be a combined effort, upon the part of the people and the local government, to crush out the work. The Protestants are insulted and stoned upon the streets, and their Sabbath worship interfered with. The first night after the arrival of Mr. Bartlett with his daughter, Miss Nellie Bartlett, her windows were stoned; and two nights later his own were broken with stones. The local governor promised protection, in fact everything that was asked of him, but the promises did not materialize, and Mr. Bartlett was about to appeal to the Legation at Constantinople. As evidence that a missionary does not regard persecution as an entirely discouraging element, Mr. Bartlett is proposing to remain at Afion Kara Hissar during the winter, and, by the help of the Lord, so establish the work that the persecutors will become disheartened. It will be remembered that, of the 600 liras indemnity paid over by the Turkish government, 250 liras were for Mr. Bartlett personally. He is planning to use 200 liras ($880) of this sum to purchase a site and build a place of worship where he now is. This sum will not be sufficient to complete the work, and the balance must be made up in some other way.

We have little further news in regard to the annexation of the Gilbert Islands by the British. Some of our friends at the Hawaiian Islands regard the sentiments we expressed in our October number in regard to this annexation as somewhat rose-colored. Time alone can tell what the effect of the British occupation will be. Without hesitation, we should prefer British to Spanish or even German occupation. A report by way of Sydney states that the British flag was hoisted on all the principal islands of the Gilbert group, and that the officers on her majesty's steamship *Royalist* had suppressed one native war, and had arrested and executed a Gilbert Islander for the murder of a Chinaman.

The question has frequently been asked how it has happened that for several years the American Board, with annual expenditures amounting to several hundred thousands of dollars, has reported so uniformly at the end of each year a small balance of a few hundred dollars in the treasury. The question is a natural one, and the answer is easy to give. At the beginning of each year the Prudential Committee makes an estimate of what may reasonably be expected from the churches and from legacies for the year to come, basing this estimate upon the average receipts of preceding years and pledges for the year to come. This anticipated amount, always much smaller than the Committee desires to make it, is then divided among the missions, and to each one is sent a statement as to the limit within which it must bring its regular estimates. But the missions are informed that, while the sum named is all that they can depend upon, they may present other estimates which are called "contingents," first and second, and that, if as the year advances the condition of the treasury should warrant, these contingents will be granted in the order of their importance. At the same time the churches at home are told that whatever money they give shall be appropriated for the work abroad. Accordingly, additional appropriations are made along through the year, if the receipts warrant so doing. At the close of the year, when the account of expenditures and receipts is completed, the Prudential Committee, keeping faith with the churches to appropriate all that is given, and with the missions to give them all that is received, appropriates substantially whatever balance is found in the treasury. In this way, at the last meeting of the Prudential Committee for the year just closed, it was found that there would be a balance of a little over $21,000, which was most gladly appropriated to meet a part of the pressing calls from the missions. Had there been an additional fifty or one hundred thousand dollars in the treasury, it would all have been appropriated to meet a part of the "contingent estimates," already presented from the missions for work sorely needed. The reason, therefore, for the yearly close balance of accounts is that all that is received is appropriated, and no more. Acting on the principle thus indicated, it will be seen that there can be neither surplus nor deficit of any large amount, except as the receipts fall below the average of preceding years, in which case not only must a debt be reported, but the missions will be sadly crippled. What gladness and what a grand advance would there be among the missions if, over and above the low limit of regular estimates, immediate additional pledges could be forwarded of not less than $150,000 to meet the more pressing items on the "contingent list"!

On another page will be found an allusion to the going of some Protestant Christians from Parral, Mexico, to act as peacemakers at a town near Guerrero, in the southeastern section of the State of Chihuahua. Recent reports state that these Christians were unsuccessful in their Christian errand, and were unable to persuade the rebellious inhabitants of the village to submit to the government. The force sent to subdue the village was resisted, and it is reported that a terrible slaughter followed in which all the inhabitants were slain. While deploring this result, it speaks much for the character of the Protestant Christians at Parral that they undertook the errand and were so cordially treated by all parties as messengers of peace.

Brief letters have been received from the missionaries on Mokil, Micronesia, dated July 20. The *Morning Star* touched at that island July 18. After their six months' residence, Mr. and Mrs. Rand, Miss Foss, and Miss Fletcher report that they are in good health, and that they can live as comfortably and as economically on Mokil as at Ponape. Mr. Rand says that the interest in school and in religious work is steadily increasing. Many of those who have been under church discipline are seeking restoration, and seven persons are asking for admission. Miss Fletcher says: "We are all as well as we need ask to be." No details are given as to affairs on Ponape, but there seems to be nothing hopeful from that island. Miss Foss was going to Ponape on the *Star* to see the governor. No direct word has come from Captain Garland, but brief letters from Ruk show that the missionaries on that island were in good health.

Tidings, dated August 2, have been received from the missionary party on their way to Gazaland, written from a point on the Buzi River, about 100 miles inland from Fort Beira. The party, it will be remembered, consists of Messrs. Wilder, Thompson, and Bunker, who found that they could ascend the Buzi in canoes which required only about a dozen men, while carrying goods sufficient to load about seventy men. The route taken leads about fifty miles north of the direct line to Gungunyana's old kraal. Mr. Wilder reports that about eighty miles from the coast they found a fine range of hills, about 500 feet above sea-level. The most populous region is that about Jobo's and the lower reaches of the Buzi. The people there are docile and intelligent and speak very good Zulu. Much to Mr. Wilder's astonishment they joined in the Zulu songs, singing the bass. When the party left them to go inland, the people said: "Why do you go to the mountains to teach the people; are we not enough?" Mr. Wilder regards this region about Jobo's as an inviting field for missionary labor. The tribe inhabiting the banks of the Buzi is called Senji, a branch of the Ndao, who dwell along the Pungwe up to Massi Kesse, and also to west of the Sabi. Their own tongue is different from the Sheetswa, but the Zulu is said to be understood by the Ndaos wherever they may live. The missionary party have had a prosperous journey, having had no fever whatever. They purpose to go on to Gungunyana's old kraal, making it their headquarters while examining the country to the northwest and also east of the Sabi River. They will not fix upon a permanent location until after careful explorations are made.

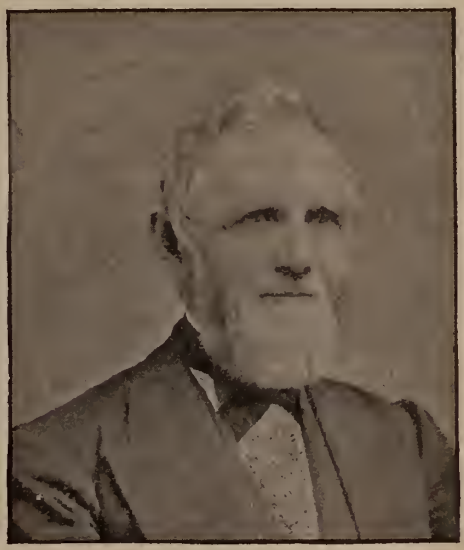
The new vessel, the *Hiram Bingham*, for use in the Gilbert Islands, which has been built in San Francisco, has already sailed upon her errand of light and love. She is reported to be thoroughly built and admirably fitted for the work for which she is designed. Farewell services were held at San Francisco on Monday, October 31, a large number being in attendance, and at two o'clock on that day she sailed for Honolulu. Mr. Walkup, who goes in command, was able to find two Gilbert Islanders whom he could ship as sailors. The prayers and good wishes of thousands will go with Mr. Walkup, as he seeks to make his home upon this little craft while doing evangelistic work throughout the Gilbert group. Not half enough money to pay for this craft has as yet been contributed. Shall we not hear soon from many Sunday-schools and societies that would like to have part in this good work?

We call particular attention to the account given on another page of the Jubilee of the Pasumalai Institution. There is no worthier institution in all India, and the interest shown by the people throughout the Madura Mission in its history and in its future development is specially noteworthy. Dr. Washburn, in a personal letter, emphasizes the fact, so strikingly in contrast to anything ever seen in a Hindu assembly, that a hundred or more intelligent, well-dressed women were present, thoroughly interested in the affairs of the college and participating in the exercises of the day. Mr. Jeffery, of Battalagundu, writes of a meeting held by the pastors and catechists of his station, in which all, without exception, heartily pledged one month's salary toward the endowment. One teacher said: "But for the mission I would still be a cow-boy." This teacher, though a low-caste man, is to-day teaching the best high-caste boys' school at the station. Another catechist pledged two rupees for each of the ten years he had spent in the institution. The interest thus shown by the native Christians in their highest educational institution is the best evidence of its value and gives the best promise for its future.

In view of the notions as to remedial agencies entertained among the Chinese, it is not altogether surprising that the common people among them credit the stories which are told in reference to the killing of children by foreigners, and especially by missionaries, in order to obtain portions of their bodies to be used as medicine. Dr. Macgowan, who is familiar with the medical practice of the Chinese, has published a statement that the Chinese have always believed that portions of the human body have valuable therapeutic properties. Their most authoritative book on materia medica gives thirty-seven forms of remedies compounded with such ingredients. Human muscles are deemed specially helpful in cases of consumption. Flesh offerings are often made by children for parents. A recent story is told of a man who cut off a joint of one of his fingers that a broth might be made for the healing of his mother. The imperial decrees, published in the official paper, *The Peking Gazette*, often give special commendation to those who have mutilated their own bodies in order to provide remedies for sick relatives. Where there is such universal belief in the potency of these remedies, it is not so astonishing that the charges made against Christian missionaries, that they slaughter children in order to obtain their eyes and hearts, are believed.

REV. ISAAC R. WORCESTER, M.D.

SINCE the last number of the *Missionary Herald* was issued, Rev. Isaac R. Worcester, who for thirty-five years was closely identified with the work of the American Board, has been called from earth. This venerable and beloved man was born in Peacham, Vt., October 30, 1808, and was the son of Rev. Leonard Worcester, who was a brother of Dr. Samuel Worcester, first Secretary of the American Board. Another of the sons of Leonard Worcester was Samuel A., the well-known missionary among the Cherokees, who suffered long imprisonment in Georgia and subsequently went with the tribe on its sad journey to the Indian Territory. Mr. Isaac Worcester practised medicine for a time, but subsequently, on the death of his brother Evarts, became pastor of the church at Littleton, N. H. On the appearance of decided symptoms of pulmonary disease, he resigned his pastorate and became Secretary of the Vermont Domestic Missionary Society, the duties of which office, requiring much traveling in the open air, proved favorable to his health. In 1847 he began service as District Agent of the American Board for the State of Massachusetts, residing for a time at Leicester, subsequently removing to join with others in the founding of the suburban village of Auburndale, Newton. In 1856, in the absence of Secretary Treat, Mr. Worcester took charge of the *Missionary Herald*, and continued as editor for twenty-two years, resigning when at the age of seventy years. His wisdom and experience were so valuable that he consented to serve for a time upon the Prudential Committee, but increasing infirmity compelled him, in 1882, to decline reëlection. He died at Auburndale, October 23, lacking only one week of being eighty-four years of age.



Mr. Worcester was no ordinary man. He would have been a man of mark had he been a judge upon the bench. He was not quick to form his judgments and not seldom was he diffident in expressing an opinion, yet when called to pass judgment with others on difficult and important matters, he would often state the case so clearly, presenting the opposing reasons and weighing them so judicially, that the conclusion which he expressed, sometimes with hesitation, was usually seen to be the wisest, and was accordingly adopted. He was a man of sincere piety, humble yet cheerful, gladly spending his time and strength in labors for the coming of that kingdom which he joyfully believed would yet be established throughout the earth. With profound reverence and affection we pay this tribute to one who for thirty-five years bore so large a part in active work for foreign missions in connection with the American Board.

WHAT CAN THE BOARD DO IN 1893?

Only what the churches enable it to do.

Will they sustain the missionaries now in the field and the work of last year? To do this will require $840,000, the Board's total income for that year.

But of that $840,000, $100,000 was an unusual inflow of legacies, not to be expected this year; and $50,000 more were given by a few friends as an offering for that year only.

Here are $150,000 not now to be reckoned upon. How shall the lack be supplied?

There is no way but for every donor to add something to his annual gift. Who cannot add at least a little? If half of the members of our churches will do what they can, the great work can be carried on, but an advance all along the line is imperatively called for. Will not every one who reads this act at once, or definitely plan to do his part during the current year? Do not let it be forgotten that this work rests upon the hearts and hands of every member in our churches and calls loudly for help from every one now.

It is proposed to open a special account for "Advanced Contributions for 1893," and acknowledge such by themselves in the *Missionary Herald*. This will enable the Committee to make additional appropriations from time to time, and so keep up the work of our missions as hitherto. It is greatly desired and hoped that enough will be given to provide also for the urgent calls for new laborers and new fields. A few new missionaries are under appointment, and more have applied who will doubtless soon be appointed. Contributions for the sending out and support of these are urgently solicited. A large force of native helpers, well qualified and ready for the work, can be employed if means are provided. Nothing promises better for the extension of the Kingdom of Christ in our mission fields than the increase of these laborers. There should be no delay, if the work is to be done. "The night cometh, in which no man can work."

THE PASUMALAI INSTITUTION JUBILEE.

BY REV. JOHN P. JONES, OF THE MADURA MISSION.

This was an occasion of great joy to our Madura Mission; and the hundreds of graduates and former students who graced the occasion manifested great enthusiasm and love for their Alma Mater as she entered upon her new half-century of service. The event was celebrated September 15; and from eight A.M. until nine P.M. the day was absolutely crowded with meetings, reunions, exhibitions, and — fireworks. We all had ample opportunity to learn of the birth, the early struggles, and the progress of the institution.

Half a century ago it was established to train and prepare native preachers and teachers for mission service. For the speedy coming of Christ's kingdom the mission must have strong, well-qualified men to proclaim the kingdom. But these men could be prepared only by a suitable training institution. The mission wisely chose one of its choicest men, Dr. Tracy, to take up this work, and

the school was opened. For a long time it was a modest affair; though it is manifest from the abundant testimony of old graduates that Dr. Tracy, during those years, laid deep and broad its foundations in the lives and character of the men whom he trained — men who still stand conspicuous among our educated Christians.

After twenty-five years of good work under Dr. Tracy, the institution was placed under the charge of Rev. G. T. Washburn, D.D., who, during the last quarter of a century, has devoted himself entirely to it. The growing wants of the mission and the ever-enlarging opportunities for a broader work and an ampler sphere of usefulness compelled the principal and the mission to keep adding to the school, so that what was originally and for many years a very simple affair has now developed into an institution which embraces Middle, High School, and Collegiate departments, a Normal and a Practising School, and a Theological

THE PASUMALAI COLLEGE.

Seminary. During the first quarter of a century its students were very few; at present there are about 400 upon its rolls, of whom 200 are boarders. Of the 1,500 who have passed out of its halls and are engaged in the duties of life, a large number are in active Christian service; others are found holding positions of trust and of usefulness under government and in other departments of life. They are found all over this Presidency and even beyond. So that we can proudly say that the seed sown in this school has, by the providence of God, been carried far and wide and is now bearing blessed fruit for the healing and nourishing of many people.

The institution is no longer a mere training school for mission agents, though that work is done more extensively than ever before. It is also an important centre of culture, an exponent of Western thought and civilization, a growing

power as a Christian educator among the two and a quarter millions of this district. Though the Christian students are largely in the majority, yet quite a number of non-Christian scholars are on the rolls; and Dr. Washburn has recently built, with his own means, a dormitory for the accommodation of a number of these non-Christian students, that they may thus be brought more thoroughly under the Christian influence of the school.

One of the new functions of the institution and one that is full of hope and encouragement as a sign of the times, is that of being an asylum to young men who have just broken with their ancestral faith. There are a number of such young men here now. They lost all confidence in Hinduism and sought refuge in Christianity, only to find themselves ostracized from their caste and people and home. As a class they are most earnest and hopeful, and are now busily at work in studying the truths of our faith to prepare themselves to return to their villages that they may preach Christ to their bigoted and heathenish friends and families.

While the institution has been branching out in various directions and taking up new departments, the Theological Seminary has been maintained uninterruptedly from the beginning. At the opening of this year a missionary was devoted by the mission to this department alone. Assisted by a staff of native instructors, he is devoting himself to the task of increasing its thoroughness, usefulness and popularity; and we trust that the time is not far hence when, with all the facilities now afforded by Pasumalai, we may train many men of ability, intelligence, character and piety, who may take the burdens of the work upon their own shoulders and release the foreign missionaries for other work and fields.

By the liberality of the Prudential Committee and the generous self-denial of the present principal, the buildings and apparatus of the institution are fairly adequate, though the sum spent since its founding for this purpose has been less than $30,000.

One of the principal features of the day we celebrated was that of the enthusiasm manifested and plans devised toward securing a suitable and adequate endowment for the institution. For some time it has been felt that the Jubilee year could in no other way be so appropriately celebrated as by a grand effort to secure funds to endow the school. A Jubilee Fund was opened in India by an offering of a month's salary on the part of all our missionaries and mission agents. This, by means of appeals to our Hindu and Anglo-Indian friends, has been already supplemented by Rs. 3,000 subscriptions, making a present total here of some Rs. 11,000, which we hope nearly to double in three years. By a unanimous and enthusiastic resolution on the Jubilee day, it was decided that this work is to be vigorously pushed and every mission agent in the district is to seek from friends and neighbors all he can; and every Christian in our growing community is to give toward this object which is so dear to the hearts of all of them. The campaign has opened vigorously and auspiciously.

But of course the mites of this people, who are constantly vibrating between very moderate supplies and absolute want, cannot, even with the utmost self-denial on their part, bring more than a small portion of the required endowment. Yet the funds are greatly needed, and the Prudential Committee has cordially signified its wish that they might be raised. Of course it will not do to take from contributions which are required for the regular work of the Board. But

are there not friends of Madura and Pasumalai, who have aided us in the past, who will now over and above their usual contributions make special and extraordinary gifts for this object? Such funds may be transmitted through the Treasurer of the Board at the Mission House, Boston, and they will be an abiding blessing to the kingdom of our Lord in this centre of heathenism.

THE FINANCIAL PROBLEM. A STATEMENT AND SOME PROPOSALS.

In reference to the outlook on the financial side for the year 1892–93, the Prudential Committee made statements in its annual report of the Home Department which have not been presented in the *Missionary Herald*, but which our readers ought to consider. We therefore give here an extract from that report, and also certain excellent suggestions made by the Committee of the Board to which this report was referred, suggestions designed to meet directly, and in a practical way, the questions raised by the Prudential Committee. Are not the plans proposed worthy of earnest consideration? Shall they not be put into immediate execution?

OUTLOOK FOR THE YEAR.

(From the Report of the Prudential Committee.)

Upon what basis shall the appropriations for another year be made? This is the urgent question which immediately confronts us. Another way of putting the same inquiry is this: What can the Board reasonably depend upon as the prospective receipts, especially from donations regular and special, during the new fiscal year upon which we have entered?

As a help to the consideration of this question, showing also its urgency, the following facts should be emphasized: —

1. Such was the value of the energetic movement spontaneously started by a few business men at the last Annual Meeting to raise a special extra $100,000, that the Prudential Committee felt warranted in appropriating this entire sum as a part of the regular appropriations at the beginning of the year, to the great comfort throughout the entire year of the Committee and of the missions. The thanks of the Board are due to these large-hearted and generous men for this important service.

2. Of this proposed $100,000 the sum of $50,000 was definitely pledged by this special committee and largely subscribed by their own number at the last Annual Meeting, and during the year it was paid (with an additional $120) into the treasury, and is so acknowledged as part of the donations of the year. We have no assurance that a similar extra sum can be relied upon for another year.

3. The amount received by legacies last year was about $100,000 more than the $150,000 which was reasonably anticipated and appropriated at the beginning of the year. For this we render thanks to God who moved the givers to bequeath this sum for the advancement of the Kingdom of God after they had themselves ceased from his service on earth. But so unprecedented a sum for the next year nothing warrants us to expect; so that our income from legacies cannot safely be estimated above $150,000.

4. In order, therefore, to meet the imperative necessities of the missions, as already presented in their estimates for the next year, the Committee needs reliable assurance in some form, before they make their regular annual appropriations a few weeks hence, that they will receive from freewill offerings during the coming fiscal year, additional to what may be reasonably expected from the regular donations and legacies, not less than $150,000. Should the Committee be obliged to enter upon the severe task of making out their annual appropriations without this assurance, they will be called upon to reduce by that amount the work upon the missionary field; and what this means we dare not allow ourselves as yet to picture. This sum, $150,000, is mentioned as the *minimum* needed in order to retain our work upon its present basis, without providing for enlargement so earnestly called for, and without entering into the new fields to which God is summoning us in every one of our missions. To meet the full need would call for more than double this amount. But the urgent question now is, how may the Committee be assured of at least an extra $150,000? When the Board last met at Chicago seventeen years ago in 1875, the total receipts reported for the year then under review were, in round numbers, $476,000. We now, giving thanks to God, report, for the past year, in round numbers, $841,000. We are encouraged therefore to repeat the question: By what method may the friends of the Board be enabled to continue this advance during the coming year by at least $150,000? This inquiry the Committee leaves with the Board for its earnest consideration and for its wise decision. How the voices of our more than five hundred missionaries, each with a fresh testimony from the front, could they but be heard, would emphasize the urgency of the call! Shall not the response be prompt from the constituency of the Board at the present Annual Meeting, and from their larger constituency, old and young, throughout the land — so prompt that it will be recognized without question as the voice of the Lord himself, summoning us, in accordance with the inspiring motto of a century ago, to "Expect great things from God," and to "Attempt great things for God," through the freewill offerings he will permit us to bestow during the coming year? And to him shall be the glory!

THREE SUGGESTIONS.

(From the Report of the Committee of the Board on the Home Department, Rev. Dr. F. A. Noble, Chairman.)

On the basis of what expectation and by what method may we hope to leap the chasm of the $150,000 which the Prudential Committee tells us yawns before us, and which we must somehow cross in order to reach the high standard of last year? We venture to make three suggestions looking toward securing the extra amount which seems to be required.

1. Ask the Sunday-schools connected with our Congregational churches to increase their offerings over last year to the extent of $25,000. One hundred schools pledging $100 extra would yield us $10,000. One hundred schools pledging $50 extra would yield us $5,000. Four hundred schools pledging $25 extra would yield us $10,000. Here we have our total of $25,000. Is it not possible to form plans and to set agencies in motion which will certainly and even easily accomplish this end?

2. Ask the Societies of Christian Endeavor connected with our Congregational churches to increase their offerings over last year to the extent of $25,000. One of the most potent factors in the churches of our order to-day, and one of the most hopeful signs of the times, greets us in these Societies of Christian Endeavor. Into no form of work do they enter with more enthusiasm than sending the gospel to foreign lands. Nothing would suit these young people better than to be led to buckle down to some task which would tax their energies to the utmost, and at the same time give them the joyous feeling of being in fellowship with Christ and with all who love and serve Christ in bringing the entire race into subjection to the truth. An organization which can send 30,000 and more of its members from all parts of the land to New York city, to sit in convention day after day and night after night in the heat of midsummer, at their own expense for railroad tickets and hotel fare, may be counted upon to respond with alacrity to any reasonable appeal presented to its constituency, and to make sacrifices, and large sacrifices if necessary, to meet an emergency. Last year we turned to the men of wealth to aid in increasing our contributions. This year let us turn to the young, and make our campaign one of instruction and development as well as of appeal. These societies can be classified after a plan similar to the one suggested for the Sunday-schools, and amounts apportioned sufficient to yield the $25,000 extra.

3. Ask the churches of our Congregational body, and such other churches as may elect to do their foreign missionary work through this Board, to increase their subscriptions and contributions by a round $100,000. God helps brave men. God helps hopeful men. Not yet have we sufficiently learned the sublime lesson that God loves to open Red Seas to men when men are ready to walk through them. Last year a couple of large-minded and large-hearted constituents of the Board conceived the idea of raising an extra $100,000 from the business men. They themselves gave munificent sums to this end. Only a little more than half the amount aimed at was secured in this way. But God honored this effort by opening unexpected channels of beneficence, and the $100,000 and more was forthcoming. If we plan large things, if we go forward in the expectation of large things, God will not fail us. Maybe that some of the very men who gave extra amounts last year to help swell the total of the receipts of the Board found so much joy in it and so much blessing for their souls that, without any plans or concert, they will do the same this year. New friends will be raised up. The churches can be made to see that as yet they are only "playing with missions." When they once see this, how small would seem the task of giving the extra $100,000 here urged upon them!

In the carrying out of these suggestions there will need to be hearty coöperation between the pastors and the officers of the Board, but there will need to be especially hearty coöperation between the pastors and the leading members of their churches. With faith and enthusiasm all along the line the record for this year can be made to outshine the record for any previous year in the history of the American Board.

PROGRESS OF MISSIONS IN SOUTH CHINA.

BY REV. C. R. HAGER.

It is unquestionably true that South China has been one of the hardest mission fields of the world. The Cantonese have often been designated as "the Yankees of the Orient," and their capacity for business, shrewdness in trade, perseverance in emigrating and in opposition to foreigners have justified the term. The ideal Cantonese holds his own against all the other Chinese, and for this reason he is so often despised by the Chinese of other provinces. To do missionary work among them is no easy task, and requires the best talent and the most effective missionary methods to accomplish anything. The shrewd native is ever suspicious that the foreign missionary will spring some trap upon him, though he may exercise none but the kindliest feelings toward him.

Again, the Cantonese is a natural born disturber of the peace; he is ever ready for something new, even if that should convulse the country in a revolution. Such is the opposition to the hated barbarian that it has sometimes been said that the Cantonese need a little foreign chastising every few years to hold their unwarranted pride in its place and make them a little more susceptible to foreign innovations. The province itself ought to stand at the head of missionary conquests, but were it not for the success achieved among the Hakkas it would hold a very inferior rank. Probably not more than 4,000 Cantonese have accepted the doctrines of the gospel, though the efforts to reach them have been varied and unceasing. Formerly the missionaries scattered Christian literature everywhere free of cost. After a while it was thought best to ask a few cents for the publications, to ensure their being read.

In the earlier stages of missionary operations, when the Chinese mind was little understood, the books published were often misunderstood, so that the literati threw them aside with some contemptuous fling at the religion of Jesus. As time went on, however, Chinese character became better known, and newer and better books were published which were a pattern of Chinese thought and style; these met with a more cordial reception, so that even men having passed the examinations said to the missionaries: "Your books are much more readable now than formerly." And yet with all the daily preaching, opening of Christian schools, publishing of books, distributing of Bibles, and the dispensing of medicines, the work has made comparatively slow progress. Some of the Christian Chinese, recognizing this fact, thought that perhaps a greater impression could be made if the medical and evangelistic work were united; and so a society was formed that sent out a party of men composed of physician, colporter, and preacher, who have traveled widely, healing the sick and preaching the gospel. It must be admitted that this was a step in the right direction and that, whereas the doctrine sof Jesus were formerly tabooed, the people feel a little more friendly toward this "foreign religion," as they term it.

This method of missionary operations largely originated in the Chinese mind when they saw the good results achieved through the practice of medicine according to foreign principles. They adopted it as their own, and so the English

Congregationalists of Hongkong united with the American Congregational Chinese Christians to carry on this work.

But there is another society, which was formed three years ago in the city of Canton, which may become a great factor in the evangelization of the southern provinces. It is called the "Book Lending and Evangelizing Society," and, singular as it may seem, this society had its origin in a union prayer-meeting of the Chinese. These meetings are held bi-monthly, and it was during one of the regular meetings that the subject was discussed. The Chinese felt that the school-teachers and literati of the province were not reached, since few of them ever entered a chapel. Again, they realized that in order to reach the scholars they must have the very best of tracts and books on science. So they decided to organize themselves into a society and procure the necessary books, and send colporters into all the different districts of the Canton province, whose duty it would be to lend the books to the literary men who cared to read them, or offer to sell them if they found any disposed to buy. One month after the books had been lent, the colporter was to return and see whether the borrowers desire to purchase them. If so, they were to be sold; if not, they were to be taken back. These were the main principles of the organization. Missionaries were not invited into the society and the work was to be carried on solely by the Chinese. Having no means, the society, composed of Wesleyans, Presbyterians, Baptists, Lutherans, and Congregationalists, appealed to their brethren in America and Australia for funds and to the foreign missionaries for books. The Bible and Tract Societies of Great Britain and America have kindly consented to furnish the books, and nearly $1,400 have been placed in the hands of the missionaries for this purpose. The Chinese themselves have collected or received by subscription some $400 in order to send out their men with the books, and four book-lenders are at work in the province during the present year, at a salary of $6 per month.

The society has a further object in view, and that is to offer prizes for the best essays by the non-Christians on Christianity or kindred subjects. Again, it is hoped that after a while they will establish permanent centres of Christian work, when the different missions will be invited to come in and take up the work of founding churches and carrying on the work still further. The society does not baptize nor form churches, neither is it its object to settle questions of doctrine, nor even to preach, but simply to circulate Christian literature in every city.

Every earnest missionary must bid Godspeed to this purely native work, for it is a great step in the right direction. The want of means will hamper them for a time, but the work that is done will tell upon the minds of the heathen scholars, so that all mouths will be stopped and the proud Confucianist must confess that Jesus "spake as never man spake." What an example have we here of the transforming power of Christianity in the lives of these heathen converts! Missionaries evidently have accomplished something, to make such Christian societies possible. Slowly but surely the evangelization of China is advancing, and blessed are they who have a part in bringing the greatest nation of the world to the feet of Jesus.

Letters from the Missions.

Madura Mission.

A HAPPY RETURN.

Rev. John E. Chandler, on his return to India, reached Madura September 12. He reports a most cordial welcome given to himself and his daughter, now Mrs. Wyckoff, who, with her husband, is hereafter to be connected with the Arcot Mission. Mr. Chandler says: —

"There is right at hand just the work I like to do. I shall never forget the sympathy and kindness constantly shown us in America, but I find it much easier to speak to men here of their own spiritual state and their hopes of heaven than it was there. On the last Sunday afternoon I went to a village six and a half miles distant, where there is a small church of low-caste people, among whom I established a school and gathered a congregation forty years ago. There was only one old woman present or now residing in the village who was there at that time. But there is now a church of some twenty-five members, whom I knew well, with a flourishing school, who came with their garlands of flowers to welcome me back.

"In this village is a considerable number of Mohammedans; the headman among them is called a samiar. He is very venerable, with his long white beard, riding on a large horse, with the gayest trappings. Many years ago I had known his father. On seeing me this man dismounted, and came into our small thatched place of worship, and sat through all the service. My son baptized and received to the church one man, and we administered the sacrament, services which that rich Mohammedan had never witnessed before."

THE WORK OF A MEDICAL MISSIONARY.

Dr. Chester, of Dindigul, carries on his medical work in addition to the care of his station. Though the buildings of the dispensary and hospital were provided by the American Board, there has been no further cost to the mission for the care of the nearly 200,000 patients who have been treated in these institutions. Writing August 30, Dr Chester says: —

"Within the past four months twenty-six have associated with the church, on profession of their faith, in the congregations of the Dindigul station. I am spending four days, in my tent, each week, visiting my village congregations and schools. I am writing this letter in my tent, having had service with one of my congregations, last evening, and visiting, this morning, the largest village school in my station. There were present at the school, this morning, 138 children.

"Wednesdays and Saturdays I spend in Dindigul, giving as much of the day as is required for medical work, in my dispensary and hospital. These are my field days, and the people of the villages know that they will find me.

"Sunday morning and till noon or one o'clock, I give to my village congregation, administering the communion in fourteen different places. I try to give this privilege to each congregation once in two months. But I have to hold this special service in some villages on weekdays. At three o'clock, on Sundays, I have my weekly rehearsal of hymns and lyrics, with the Christian school-children in Dindigul, filling the front veranda of our bungalow, and you ought to hear how well and with what life they sing! At four o'clock we have our large Tamil Sunday-school, filling our church, of which I am still superintendent. At six o'clock I have my English service and sermon, having kept this up now for twenty-six years.

"I am building, with a portion of the money given to me by my dear mother, an Evangelistic Hall, in the heart of the town of Dindigul. It will be called, in memory of my mother, the 'Sedell Hall.' In the daytime it will be used

for Mrs. Chester's second Hindu Girls' School. On Sunday mornings we will have a Sunday-school here, from Mrs. Chester's three Girls' Schools. On Sunday afternoon, at two o'clock, we will have a large Hindu boys' Sunday-school. In the evenings we will have lectures, evangelistic meetings, and the showing of sciopticon pictures, with addresses. This hall, which will be ready for use in about six weeks, has a front and side on two wide main streets, on each of which there will be a wide double door, so that when the hall is packed with an audience many can sit outside and see what is going on and hear the addresses."

FAMINE ESCAPED.

Mr. Tracy, who since his return to India has been located at Periakulam, wrote from that station August 25: —

"The fears which many entertained at the beginning of the year in regard to famine have been dispelled by the coming of the usual early rains in their time, and though much scarcity exists until the new crops come in, yet hope has generally taken the place of fear. In this station more distress has been felt in the region of the Kambam pastorate than elsewhere, and there the suffering of many of the very poor is painfully like famine. Though surrounded by mountains, they were blessed with but very little of the rains which seemed to be falling on the hills around them continually, and their hopes have been but partly realized. At such a time the pastor's support becomes a source of anxiety to the missionary in charge. The people are expected to give it; they *do* give it when it is a possible thing. Whether *they* give it or not, somebody has to give it, and that somebody is generally the missionary. Happy he, if he has friends at home who can help him in such an emergency. The mission has not, and never can have, any reserve funds to meet such cases, There are so many pressing calls, in every direction, that money does not lie idle waiting for emergencies to arise."

THE CONDITION OF THE PARIAH.

"Mrs. Tracy and I have visited nearly every congregation in each of the pastorates but one, and have seen much to encourage and much to testify of patient and faithful work done in the years past. The majority of the people are very poor, and come from a social level which has not been wont to influence very widely or deeply those of more favored circumstances. In some places petty persecution is felt, but persecution is a slight matter as compared with the vis inertiæ and stagnation which centuries of ignorance and superstition and social inferiority have bred. These poor outcaste classes are coming more into notice than formerly, and there is much said and written about bettering the condition of the pariah, but as yet the agitation has not produced anything tangible in the way of results. Meanwhile we go on, putting the means of education within their reach, urging them to take advantage of it, and usually being discouraged at the results. If a boy or girl can earn fifty cents a month, following cattle around all day, gathering up their dung for fuel, why should he be expected to be in school, learning what will be of *no* use to him after all? That is the argument as it occurs to the father or mother. Pay the boy or the parents the same amount for having the boy attend school, and temporarily you would have your schools crowded, because the people are poor. But to ask them to lay out anything for books and fees, even to use free books, is largely useless: education has *no* value to them unless it be shown to have a money value. An occasional exception encourages the missionary to hope that here, too, better times are on the way.

"Recently, in two places, accessions have been received to the congregations: in one place thirty or more families, and in another seven or eight families. These people are being followed up with instruction, and there is fair reason to believe them disinterested in their profession. Time will show, and meantime we will do what we can to confirm them in their choice.

"Sunday-school work is being carried on more and more: primitive in form, and suffering for want of attractions by which to draw in the children, yet useful in many ways and often blessed in results. The Sunday-schools in Periakulam town, two for Hindu children and one for Christian children, have an increasing attendance, which would much more largely increase still, had we suitable or sufficient rooms in which to gather the children."

A NEW CONGREGATION LED BY A SEPOY.

Mr. Hazen, after writing of the reception of four persons at one out-station, speaks of another community which had been brought under Christian influences under singular circumstances: —

"At another place we have recently built a church for a new congregation. The congregation was gathered by a pensioned Sepoy whom we are using as a catechist. He is one of our most faithful, conscientious, and discreet men. The land and church for this people cost Rs. 55, or about $18. It is of mud walls and thatched roof and large enough for the congregation, as well as for more that may be gathered in. The catechist showed his military training in the arrangements for the dedication. On my arrival, in the absence of a bell, he fired his musket as a first-bell. Then when all were ready and service was about to begin, the people, who had remained outside, marched quietly in, not stopping to make the customary salaam, but stood waiting for something. When all were in, and arranged in a row, at a given signal there was a simultaneous salaam from catechist and congregation inside, and a gun-fire outside, after which the people were seated, and we had a most delightful service in which the people took great satisfaction. This new congregation of thirty-eight souls are now asking for a teacher and a catechist of their own, which we shall be glad to give when the man is available."

North China Mission.

TWENTY YEARS IN CHINA.

WRITING from Pang-chuang August 17, Dr. Porter says: —

"This evening brings me to the completion of twenty years in China. It was just before midnight of the seventeenth of August, 1872, that Mr. and Mrs. A. H. Smith and myself landed in Tientsin and were welcomed to the mission by dear friends there. It seems only a little while, and yet it covers a period in which many parts of the world besides China have been remodeled and turned to new light and hope. It is with a heart full of gratitude that I turn this first score of years in the service here. When I came, there had already been ten years of toiling and useful service on the part of those on the field. The foundations had been laid at Tientsin, Peking, Kalgan, and Tung-cho, and at Yücho also, which was, however, only a part of the Kalgan work. There were then twenty-four workers on the field, which shows how much interest had already been awakened in the work in the north. And yet, as we look back, the work seems to have been in a very incipient stage, not only here but elsewhere in China. There were already gathered 107 church members in our mission, many of whom would not stand the tests we now apply to our candidates.

"It is interesting to see how rapidly the work and the workers have increased thoughout the empire. There were then about 207 missionaries, and the number which two years since was estimated at 1,296 has now reached nearly 1,600. The number of church members, which was barely 5,000, exceeds 40,000. In the province of Shantung, where our Board had only one church member east of the Grand Canal, and where there were but two missionaries outside of the treaty ports, there are now no less than 648 members. In 1872 Shansi and many of the interior provinces were practically as unknown as many portions of Africa. A few military gentlemen had been to Tai-yuan-fu, and a few missionaries had also visited some of the centres. It was still two years before Holcombe, Goodrich, and Smith made their famous trip to Hsi-an-fu and reported the widespread opportunities. How feeble and insignifi-

cant seemed the work of education at all points! A few students at Shanghai, Dr. Mateer's School at Tèng-cho-fu, nothing in Peking but a feeble Boys' School, and at Tung-cho a dozen lads, most of them boys under ten years old. The recent formation of an Educational Association for China indicates the expansion in that line. There are now five Imperial Scientific Colleges, as well as three Missionary Universities and seven Missionary Colleges, well organized, each well filled with students. These students are the fruit of the smaller village schools, which have kept a fair pace with the increase of village centres of work and interest. The government schools, which have recently called students to their first classes, have drawn the larger proportion of them from the missionary schools.

"How interesting to be reminded of the church life which in all the north and centre of China has grown within this score of years from insignificant beginnings or from nothingness! Apart from the little centre of the English New Connexion Methodists, there was, when I came to China, nothing in either Chihli or Shantung to call forth any interest and very little to suggest hope; while last year the Presbyterians added at least 1,000 to their membership in this province, and the English Baptists about 500. Most of these were received after long probation and careful instruction in the elements. We have recently had the pleasure of seeing one of these latter. He came from a place 100 miles east of us. Our people have found him a very intelligent and simple-hearted Christian, able to read the Scriptures well and to pray with simplicity and sincerity. Such cases, increased by the score and the hundreds, are the sources of our present hopefulness. The fifteen little church centres of our station give us two pleasures. One is that of retrospect. We look back to recall the occasions when one or perhaps more were interested to listen to the truth, then to believe, and then to persuade others to walk with them in the new Way which has become a Way of blessing. The other is that of outlook for the future. Each one of these centres, with orderly Sunday services, with many men and women learning to read and sing and pray, with a little school started in several of them, with warm hearts ready to receive us and open new opportunities to reach the village people about, with one or more lads started on the long course of study at Tung-cho, with the accumulating of these many interests and combining them into mutual purpose and mutual effort in the aggregate church life — all these give us a motive for service and a gladness in the prospect which far more than repay for all the struggle and effort or disappointment of the years that have fled."

FAMINE RELIEF.

Mr. Kingman, on his return from a summer outing at the Western Hills, writes: —

"I visited one or two out-of-the-way places during the summer, camping out one night above the clouds on the mountain that is the greatest centre of most pilgrimages in the north, and spending another on the summit of the Great Wall, where we were able to take time for explorations sufficient to negative the universally received opinion regarding the continuity of this branch of the Great Wall.

"On our voyage down the river last week we had an exciting bit in the passing of the great crevasse ten miles above here, where the water is pouring out over the country with a deep, steady roar that will probably continue yet for weeks. It all means untold misery, of course, but not on so vast a scale as two years ago. 'Famine relief,' except in an exceedingly limited way, is about dead. The public here are utterly sick of the mismanagement, deception, and ingratitude; nor do I think they can be greatly blamed. Above all is the hopelessness of the process: the misery proceeds and will continue to proceed from certain well-perceived and preventable causes, which remain unchanged and even untouched. To help the people over one year is simply to

save them for a similar misery several years later. So it has proved in the present case."

Japan Mission.

TWO NEW CENTRES OF WORK.

WRITING from Okayama, September 24, Mr. Pettee says: —

"In the main, this year has been, like 1891, a year of holding on, of fortifying old centres, and possessing our souls in patience; but not entirely so. During the past summer, with all its trying heat and terrible floods, two important cities in this region have been entered by the Kumi-ai (Congregational) cohorts — Fukuyama, a city of 16,000 people, thus far occupied only by English Episcopalians, and Hiroshima, with its 88,000 souls and a wide outlying region.

"I have just spent five days most delightfully in visiting these places and two other cities near them where we have an older work. These two new cities are new only in their relation to Congregationalism. They are old castle towns, were centres of influence in former days, and are still very conservative along all lines of higher human interests. At the former place we held one long afternoon service, with twenty-six listeners inside on the mats, perhaps half of them baptized Christians. There is a plucky Boys' School near at hand, carried on by two earnest Christian men, one a graduate of the Doshisha, which is a substantial ally to directly religious work. Several of the students attended our service, and the institution is thoroughly Christian in spirit and purpose. It is as poor as Job's proverbial fowl, but proud of its rough buildings and plucky teachers. It begs for a little financial help and would give good returns for the same, but we must say no. Pastor Yamanaka, of the influential Imabari church, where he had proved himself a worthy successor of Mr. Yokoi (better known as Mr. Ise), felt the Kumi-ai call to Hiroshima, and offered his services to the Home Missionary Society, at a reduced salary. He and his excellent wife are leading off finely in the new field.

"It is a great delight to see the unanimity of the twenty Christians who are the foundation of the new church, and the most cordial feeling between them and the other denominations longer on the ground. They are a choice set of refined and influential people. Spiritually they are devout and in earnest to do good work in the city. The women, among whom is one widely known in America, Miss Koka, the well-trained kindergartner, are already separately organized into a praying and working band; a part of their work being crocheting, which they sell at a small profit, hoping to earn money for an organ and other necessaries of a church outfit.

"Pastor Yamanaka and his wideawake young flock plead earnestly for an assistant evangelist and a Bible-woman to push work in their big, backward city. Neither the Home Missionary Society nor our station can help them out, as every dollar of money for evangelistic work is already pledged. But we greatly rejoice in these new openings in southern central Japan, and beseech your interest and prayers henceforth in behalf of Hiroshima and Fukuyama."

OKAYAMA ITEMS.

"Work opens encouragingly in Okayama this fall, with three baptisms in the city last Sabbath. The church, without a word from us, unanimously refused admission to another applicant, a young woman who passed an excellent examination, mainly because of a rumor that the girl had been induced by her unchristian parents to take the step, hoping thereby that the foreigners would educate her and otherwise aid the family. Our schools have about thirty students each, and, with a partial change of teachers, start off well.

"The Orphan Asylum has a large new dormitory for its girls, is hard at work, making matches, printing, shaving, farming, studying, and praying, and is just as needy and just as worthy as ever. Flood relief work in the summer by our Christian people has changed the tone of feeling in several outlying villages, and we are

swamped with opportunities for work, calls for assistance, and grateful words of appreciative thanks. There is still much destitution and a wide wreckage of rice-land in this region, which call for all the charity we can muster. The rice crop this fall may be small, but the harvest of souls, we believe, will be large. We need the sustaining prayers and generous gifts of all who love our Lord and long for the coming of his glorious kingdom."

TOUR IN THE HOKKAIDO.

This great northern island of Japan is receiving new attention from the government and people, and new enterprises are undertaken in the belief that there is to be in the immediate future a wide development of industries and great increase in population. We have already referred to the fact that our mission has been urged by the Japanese to establish a station and to develop evangelical work throughout the island. It is expected that Messrs. W. W. and W. L. Curtis will be stationed at some point, perhaps at or near Sapporo. In September last, Mr. W. W. Curtis completed a tour through the island, traveling nearly 500 miles on horseback and an equal distance by rail, and about 140 by stage and steamer. Having spent a Sabbath at Sapporo, where he was cordially welcomed by the church and its pastor, Mr. Takenouchi, he subsequently visited, in company with this pastor and Mr. Tanaka, of Sendai, the town of Iwamizawa, twenty-six miles east of Sapporo, of which Mr. Curtis says: —

"It is destined to be a very important place as a railroad centre. There the new road from the southern coast, just opened to travel a few days before my arrival, joins the old road, running from Otaru, the port of Sapporo, up to the Poronai coalfields. There is to be an iron foundry there and machineshops for the railroad.

"The Sapporo church, that independent, wideawake, and enterprising company of Christians, have had a preaching place in Iwamizawa with a little company of believers. This they wished to turn over to the mission and the Kumi-ai churches, while ready to coöperate in the support of an evangelist, who since the time of our visit there has been called from the south and accepted, and is now on the ground at work.

"Spending a night with the Christians there, we went on to Ichikishiri, where Pastor Tomeoka, formerly of Tamba, has been doing grand work for a year in the great prison, yet has found time for outside work — gathering a congregation of officials and others, so that now their pressing need is of a building where they can hold services. I had the pleasure of carrying him the personal contributions of quite a number of my fellow-missionaries toward the building which they hope to erect. We spent two nights with him, addressing the Christians on the first, and, on the second, an assemblage of officials and townspeople; during the day visiting the Poronai mines and a Christian school-teacher there.

"Then we took horse and rode thirteen miles to Kabato, where is another great prison, with another of our Christian pastors as moral instructor, under government employ. The work in these prisons is intensely interesting. Just before I left the Hokkaido the little company of Christians whom we met in Kabato village with Pastor Matsuo, the moral instructor, at their head, organized an independent church of about ten members.

"The next night we spent at Tobetsu with the evangelist turned farmer, whose story is given in the 'Basket of Chips' in the September number of the *Missionary Herald*."

After returning to Sapporo for the Sabbath, preaching at the independent church, Mr. Curtis started with the pastor and Superintendent Ebina, of the Home Missionary Society, for a further tour, which can readily be traced on the accompanying sketch-map. He writes: —

"We took the cars to Tomakomai, the point where the railroad reaches the southern coast; there mounting Hokkaido ponies, we followed the coast down to the southeast nearly to Cape Yerimo,

its southern point, visiting on the way the 'Red Heart Colony,' where our Urahawa church is located, spending Saturday and Sunday with them, and holding meetings not only at the church within the colony but at two neighboring towns, Oinusu and Urahawa.

"Then we followed on up the coast for a week, spending the next Sabbath at Kushiro, where are Kumi-ai Christians and a church of the Church Missionary Society, with whom we had goodfellowship. The next day brought us to our church at Shibechiya, which has been without a pastor for a year and a half. But very few of the church members are left, the greater part having moved away. We had some good meetings there; baptized four men and made arrangements to send them an evangelist, who will be with them next month. We have great hopes for the future of that church."

SKETCH-MAP OF THE HOKKAIDO.

PRISONS AND PRISONERS.

"Our visit to the prison at Shibechiya and with its officials was full of interest to us, and I trust not without profit to them. Shibechiya is a beautiful place, strongly reminding me of my native land. It is in a central position for the eastern part of the Hokkaido, and it is quite probable that within a few years our Japanese brethren will be urging the opening of a mission station there.

"We found cars ready to carry us for about thirty miles from Shibechiya up to a mountain of sulphur, to exploit which the railroad was built. From its terminus a ride of forty-three miles in the saddle brought us to Abashiri, where is the fourth of the Hokkaido convict prisons belonging to the central government. The moral instructor at this prison is one of our earnest evangelists, who a short time ago was preaching in the pulpit of the sainted Sawayama in Osaka."

The travelers spent a Sunday on the invitation of the people of Abashiri, addressing both the officers and the prisoners and the people of the town. Mr. Curtis speaks of that Sunday in the prison as a rare experience. He continues: —

"On Monday we rode through the sand and in the rain thirty eight miles up the northeast coast to Yubetsu, from which place we struck out into the heart of the Hokkaido, traversing the great central road which is being cut by convict labor through the primeval forests. For three days we journeyed, the most of the time along this splendid road, where there is not yet a settler and scarcely a traveler. Food and shelter we found in the huts of the convict laborers by the favor of the superintendent of the Abashiri prison, to which these men belong. One night we slept under the same roof with 400 convicts and their guards. The prisoners' rations we found better by far than what we received at some of the hotels on our journey. Our experience with the convicts is one long to be remembered."

After the most of the week spent in this journey in central Hokkaido, the railroad was struck, and Sapporo was reached on Saturday. Mr. Curtis speaks of a number of settlements made by "agricultural soldiers" or "soldier-farmers." One of these settlements, that near Nagayama, where the emperor's summer palace is to be, is spoken of as a fine sight, with a main street about five miles long, nicely graded and perfectly clean, the houses standing back from the street and some twenty rods apart, with acres in the rear of waving grain or covered with vegetables. These men are under military discipline, but they are sent into this region to open the country, making farms which will eventually become their personal property. The whole tour impressed the travelers as most valuable, revealing a large and most promising field for Christian work. The cry is for means to support the native evangelists who might be secured for the prosecution of the work.

OGAKI AFTER THE EARTHQUAKE.

Mr. Cary, who has now removed from Osaka to Kyōto, writes, under date of October 6, of a recent visit in the earthquake region: —

"Ogaki was one of the cities that suffered most severely in the earthquakes of last year. In order to follow up the relief work that was conducted by Dr. Berry and the hospital nurses, the Kyōto station has for some months had an evangelist living there, and has also continued to keep there a Bible-woman, who went from Osaka immediately after the earthquakes in order to assist in nursing and other relief work. Hitherto the evangelistic work has been carried on in a very quiet way, partly owing to the difficulty in getting a suitable place for meetings. A small house has now been secured, and it seemed to the evangelist that the time had come for more public efforts. In accordance with his desires, Pastor Miyagawa and I recently made a visit to the place.

"The town of Ogaki is about half-rebuilt. The great calamity of last year seemed for a while to paralyze the energies of the people, and the unstable equilibrium that the earth seemed to exhibit for several weeks delayed the undertaking of building operations. Even now there is little feeling of security. A sharp earthquake shock occurred the first of last month, causing apprehension that it might be a forerunner to a disaster like that of last year. Those who had commenced building hesitated about going on; and, as a consequence, there was a great fall in the price of lumber. There has been much delay also in the repair of roads and bridges.

"Several rooms of a large hotel had been thrown together for the meeting which we held in Ogaki. There was room for three or four hundred people, but a rain had put the streets into a wretched condition, and as a consequence only about 150 made their way through the mud to the meeting. With the exception of one Buddhist, who several times shouted out his objections, all gave us a quiet and attentive hearing. There are now six or seven candidates for baptism. It seems to the evangelist best to delay the ceremony for two or three months in order further to test their faith.

There are also a number of inquirers in Ogaki and the neighborhood.

"I was interested in visiting the rough buildings put up by the Self-help Society. The funds for starting this work were contributed from various sources, and the Episcopalians are associated with our people in its conduct. About fifty persons, mostly children, who were made destitute by the earthquake, have been brought together and taught to make lanterns. It is astonishing to see how skilful little children, apparently not more than six years old, become in this work. In the afternoon there is a school for the children.

"Mr. Miyagawa and I also visited the city of Hachiman, named from its large temple of Hachiman, the god of war. Here we had a meeting in a theatre, which was, however, but about half-filled. Work has been carried on in this city for a long time, but the people are rather indifferent in regard to religious matters and progress is slow. This region has been noted for the large number of wealthy merchants it has produced. It is said that before the revolution seven tenths of the wealth of Japan were owned by the province of Omi, the most of this being in that part of the province close by Hachiman. This came about in a peculiar way. Formerly very heavy taxes were demanded from the people of this province. The returns from agriculture were not sufficient to support the large population and at the same time furnish the amount of rice demanded by the rulers. Necessity drove the people to seek in other ways to supply the deficiency. They began to engage in commerce, the merchants going out with their wares to all parts of the land. At first they were mere pedlars, but ultimately they established branches in all parts of the country, the chief shops in Kyōto, Osaka, Tōkyō, Sendai, and other cities being those of the Omi merchants.

"The meeting at Hachiman was a memorial service in honor of two members of the church who died two or three years ago. The Japanese are in the habit of observing the anniversaries of the death of their friends. Theoretically the family is supposed to gather to talk over the deeds of the departed; but often the occasion is little more than a time for feasting and drinking. The Christians have various ways of retaining the spirit of the custom. On this occasion the church had held a memorial service by itself; and now, as something that would be in accordance with the characters of those whom they remembered, they had this service to tell others of the faith in which their friends had died."

Mexican Mission.

PEACEMAKERS. — A NEW CHURCH.

Mr. Olds, of Cosihuiriachic, writes of their efforts to relieve the suffering occasioned by the famine and hard times. Only a small amount of money has been received in answer to the appeal made to the public, and this has been used in the purchasing of corn, selling it at a reduced price to those who were able to pay something for it. All gifts have been expended, and still there is neither work nor new corn. It is to be hoped, however, that work will be secured before long, and that cheaper provisions can be found. One effect of the distribution of aid among the people has been that they have lost their fear of the missionaries. Writing from the village of San Isidro, October 3, Mr. Olds says: —

"Mrs. Olds and I are at this village, where we have been spending the Sabbath. The services were not very well attended, for four of the brethren, with other friends, were away on important business, trying to make peace between a little village up in the mountains, which is in revolution, and the government. It is a self-imposed errand that the brethren are on, yet nevertheless the authorities at Guerrero as well as the whole force of 800 soldiers, which has been ordered here to put down the revolution, are awaiting the outcome of their journey in hopes that terms may be agreed upon which will render unnecessary further fighting. We are

quite proud of the brethren who are leading in this movement, and if they are successful, the eyes of all in this part of the State will be turned toward the Protestant peacemakers.

"At Cosihuiriachic the brethren are very happy over the result of the council held September 24. Six churches were invited to be present: three United States churches — the home churches of which Mrs. Olds, Mrs. Eaton, and myself are members — and three native churches. The native churches, with the exception of the Chihuahua church, which was represented by its pastor, failed to respond, so that but four of the churches were represented. The business of the council was carried out in due form, and on Sunday public services were held appropriate to the organization and recognition of the new church. In the evening we had the reception of new members and the celebration of the Lord's Supper. This service was very largely attended. Printed invitations had been sent out to the leading families of the place, and representatives were present from nearly all, and in some cases the whole family was present. It was without doubt, with the exception of some stereopticon exhibitions a few years ago, the largest attended Protestant service ever held in Cosi. It was a fresh proof of the liberal and friendly spirit which prevails there, so different from what one meets in other parts of our field. Our chapel was filled to overflowing, and I was told that over fifty were standing in the street at doors and windows, listening respectfully and *with hats off* to all that was going on. Nine were received on confession, six being heads of families. The new church therefore starts out with twenty-five members, sixteen of whom brought letters from Chihuahua. All seemed very enthusiastic, and we have great reason to hope that the work will now move forward rapidly.

"One of our members is doing good work as a colporter of the Bible Society, has been off in the mountains in the rich mining region, which bear the name of Jesus Maria, and has sold a large number of Bibles and Testaments. He reports several families as interested in the truth, and several as desirous already of being baptized and received into the Christian church. Oh, that it were possible for a missionary to be sent there at once! The place is four days on horseback from this point."

Zulu Mission.

THE WORK IN DURBAN.

MR. RANSOM writes from Amanzimtote of a recent visit of ten days in Maritzburg, where he enjoyed a meeting of Christian workers and assisted also in the organization of a Christian Endeavor Society. Mr. Ransom and Mr. Bates together have charge of Amanzimote and Imfume and ten out-stations. Aside from teaching in the Seminary, Mr. Ransom has charge of the Durban work, which is designed to care for the natives from the mission stations who come to this seaport for employment. Mr. Ransom says: —

"It looked a little as if it would be in order to prepare an epitaph, but we have tried to take up the work with light hearts, looking *up* for the promised help. Durban needs a solid, enthusiastic missionary all to itself. The opening there is wonderful. The chapel is packed full Sunday after Sunday. Mr. Suter, of the South African Mission, is doing a good work, has a class of forty or fifty inquirers, goes with helpers from our station to several different barracks, where they hold meetings and reach hundreds of natives from every part of the colony. These workers show courage and tact in treating the crowd. The opportunity is almost boundless. I have little doubt that the right missionary would soon erect a self-supporting, wideawake, aggressive missionary church that would serve as a model to the colony. At best it can be but patchwork under the present system. The Durban churches are showing more interest in missionary work, but it needs a huge

upheaval among them before they will begin to be able to care for the work, much less build it up. The work naturally falls on us. The men from our station are at work in Durban and need our shepherding still. They can thus in time bring back help to all the different departments of our work. I plan to spend two or three days in Durban this week to work up the organization of the church.

"Mr. Bates and I spent a day of hard work at Imfume and secured subscriptions of several pounds to repair the church. We have taken up the long, long needed task of building a new church here. Rain has hindered us from getting the people together as we wished. Last week about 100 were present, partly station people and partly heathens. We sought to dedicate first our own selves anew to the Lord. One backslider signified his desire to return to his allegiance. Considerable enthusiasm was manifested and the subscriptions footed up to about £125 *and* a bullock. To-day the weather was threatening; only about fifty were present, but we secured promises for over £35. I think a majority of those who gave to-day were raw heathen. I am happy to report an adjustment of the difficulty at Umpushini and that one of the theological students is living there and caring for the church. The school at Amanzimtote steadily advances. I wish you could personally examine it, there is so much promise of good. Three of the boys united with the church last communion. Capital meetings were held on Sunday evening, with thirteen or fourteen testimonies in half an hour. We are trying to reorganize the Sunday-school. Prayer-meetings have increased in interest and the monthly concerts have been live meetings."

INANDA SEMINARY.

From the annual report of this institution it appears that the whole number of pupils enrolled for the year was 113, a larger number than ever before. The increase has been mostly from the kraals. The report says: —

"The general deportment of the girls has been highly gratifying; very few have wilfully given trouble, while of many we have only good things to remember. In spiritual things there is also much to encourage us. Many thought themselves Christians at the beginning of the year, but we have seen growth and the taking of a more decided stand for Christ. Twenty-three have united with the church during the year, having, so far as we could judge, given good evidence of being prepared for such a step. On returning from their vacation many of them gave an interesting account of what they had tried to do while at home, some working among their own heathen friends, and others going out among the kraals. One, herself from a heathen home, brought another girl back with her. The father had consented, saying, 'She has believed to you [is your convert] and she may go with you.' Three of our older girls have left us to teach in outside schools, where we believe they are doing good work."

West Central African Mission.

MR. WOODSIDE came to the coast in August to meet Mr. and Mrs. Read and take them inland. At the date of his letter, September 3, they were in good health and nearing Bailundu. Mr. Fay writes, from Kamondongo, that the work never looked so bright at that station, "if we only had the workers." The congregations are holding their own, even in the dry season. Miss Clarke, while on a visit at Bailundu, had had a serious attack of fever, but was recovering. Mr. Stover, writing from Bailundu, August 26, says:

"The attendance at church and Sabbath-school is quite small now, so many are absent at the coast; and at the villages there is so much to distract that it is hardly worth the while to have the boys go out. At the king's village there is to be a great feast in honor of former kings, at which their spirits are accustomed to possess their respective mediums and make known to the king the desires and

wishes of their hearts. I never was present at one of these feasts and have no desire to be. After that, will follow the preparations for the annual royal hunt, which is also a religious ceremony and therefore involves a great amount of divination and brewing of beer."

As an illustration of the character of the Africans, we quote from Mr. Stover's letter an account of the death of a little son of Samuel, one of their Christian young men: —

"The child was ill only a few days, seriously so only a few hours. They had brought him here for medicine, and he died while they were here. They kept the body here and had the funeral from our old house. It was a real Christian funeral. Their grief was genuine and deep, but there was no unseemly demonstration. I think if you could have seen the quiet, respectful assembly that gathered in the little church, among whom were many who had never been in before, and then have seen a native funeral, you would not have wished for better evidence that the gospel is at work. And could you have seen Samuel when he took his last look at the precious remains, as, with manly dignity and womanly tenderness, he imprinted a fond kiss on the cold brow, his whole body meanwhile trembling with suppressed emotion, you would have had no further doubt as to the hold of the gospel of love on, at least, one heart."

European Turkey Mission.

THE ALBANIAN WORK.

Mr. Baird, writing from Monastir September 13, says: —

"Some three weeks ago, Rev. Mr. Kyrias bought a house and lot in Kortcha for £120 T. There must have been £5 expenses of purchase. The upper part of the house was never finished off, and some of its walls were crooked by an earthquake.

"Having an official permit for his school from Monastir, his buying this place has stirred up not a little persecution from the leaders of the Greek party, lest this be the entering wedge of a Græco-Albanian movement, like the earlier Bulgaro-Greek controversy that has left in the Patriarch's hands very little in Bulgaria, only a small fraction of Macedonia, and not all of Turkish Thrace. Persons that attend preaching are summoned before the ecclesiastical council, reproved, and threatened with excommunication — their children not to be baptized or their dead buried, and no priest is to go to their houses if they attend preaching or let their children attend the Albanian school. There is some reason to suspect that men have been hired to shoot Mr. Kyrias. Fortunately some of the leading men are Mr. Kyrias's friends, though not openly, lest they give color to the accusations of the Greek party that they are thinking of changing their religion."

Notes from the Wide Field.

INDIA.

Two Brahman Converts. — *The Harvest Field* for October reports from different parts of India two conversions from Brahmanism. The first was that of a young man of a highly respected Brahman family in Madras. Some four years ago he forsook the worship of idols and commenced praying to God, his Creator. His study of the Vedas subsequently convinced him that they were contradictory and immoral. He commenced to study the Old Testament, was profoundly impressed by the lofty ideals found in the prophecies of Isaiah and Jeremiah, as well as by the character of Christ. Knowing he must suffer persecutions should he become a Christian, he forsook his home, and his friends for a time supposed he was dead. He spent much time in prayer, and on one occasion, as he himself affirms, had a strange vision of Christ, wounded and bleeding, but welcoming him and blessing him. After confessing the Christian faith and receiv-

ing baptism, he was waylaid, seized, and carried off by some relatives. They asked him, if he would not deny Christ, that he would be a Christian but at the same time wear the *namum* and the holy thread. They laid hundreds of rupees before him, and with tears and prayers besought him to return. A brother flung himself upon his neck and with a great burst of grief cried: "Brother, brother! if you will go from us, ask your Lord to let me die, for I cannot live!" The trial was fearful, but after a moment he stood firm and is now a student with the Wesleyan missionaries.

The other convert was a Brahman fakeer. He was baptized at a chapel in the Calcutta district, on August 1. As he stood up for baptism he presented a strange appearance, like that of Hindu ascetics. He wore a yellow robe, thin enough to show his stalwart limbs, his hair was thick and black and unkempt. With his pilgrim staff in his hand, and his wallet with the sacred beads under his arm, he gave an account of himself somewhat as follows: As a boy he had learned of Jesus, but grew restless and dissatisfied. He left his home in the search for truth, and became an ascetic, not altogether pure and disinterested. He went to the holy city of Benares, and then from one shrine to another, worshiped as a god by the credulous people. But his pilgrimage after truth was vain, and he knew that his profession of sanctity was a hollow mockery. The shrines and the people about them were morally unclean. In his disgust and distress he recalled the Christian truth he had learned in childhood. On going back to his home he found that two of his old mates had become Christian catechists; with them he went over the Christian doctrines and he "determined to renounce his Hindu caste, his vagrant life, his false religion, and with true sorrow of soul for his past sins, to confess Christ as his only Saviour, the only true incarnation of God, the only sacrifice for sin." When this confession of faith, which we have here abbreviated from the story in *The Harvest Field*, had been made, the church assented to his reception. When he was asked what name he should receive, he replied: "Let me be called John, in memory of that voice crying in the wilderness, that I may go forth to preach repentance to my countrymen." So saying he handed over to the missionary the sacred thread, which had been heretofore unspeakably precious to him as the sign of his brahmanical character.

The Progress of Christianity. — We are indebted to Rev. Dr. Jacob Chamberlain for the Thirty-eighth Annual Report of the Arcot Mission, a mission which was for a long time under the care of the American Board. The story it tells is one of great interest and of fair progress, though the past year has been a severe one on account of the drought and famine. We are specially interested in some facts presented in this report in regard to the progress of Christianity in India compared with that of other faiths. Here are the facts: "Between 1871 and 1881 the population of India increased six per cent. For the same period the Hindu religion failed to keep pace with the increase of population, for it increased only 4.3 per cent. Mohammedanism gained slightly on the population, increasing 11.1 per cent., while Christianity outstripped all the others, gaining 32.2 per cent. The figures for the next period from 1881 to 1891 show that Christianity still keeps the lead. The increase in population for the whole of India was 10.5 per cent. Hinduism lost ground again, increasing only 8.3 per cent. The Mohammedans gained slightly again, increasing 14 per cent. But Christianity increased 23.6 per cent. These figures are eloquent. They bring the missionary's vision of a Christianized India within the bounds of ordinary perception. They certainly do not speak to us of the failure of Christian missions, and they more than bear out the statement of Lieutenant-Governor Sir Charles Aitchison that Christianity is advancing five per cent. faster than the growth of the population of India, and is making greater progress than at any time since the apostolic era.

"But numerical progress is not the only progress made. Government again comes to the rescue of Christian missions and gives unsolicited testimony to the educational

advancement of the Christian community. From being a despised and persecuted few, native Christians have grown into a large, influential, and respected community. To-day they hold a place second only to the Brahmans in advancement in education, and if this present rate is only maintained they will soon be second to none. Even now in female education they stand head and shoulders above all other communities." The following table, furnished by Mr. S. Sathianadhan, M.A., LL.B., the assistant to the Director of Public Instruction, shows that in relation to the population native Christians are far ahead of the Hindu community.

	Classes of Communities.	1889–90 Total Pupils under Instruction.	1890–91 Total Pupils under Instruction.	Proportion of Pupils to Population.
1	Native Christians.	44,225	47,510	1 in 16
2	Mohammedans.	75,200	76,678	1 in 21
3	Hindus.	473,142	512,263	1 in 64

CHINA.

The Shanghai Journal, quoted in *The London Times*, tells the story of a man who for seven months has been engaged in fulfilling a vow that he would watch three years at his mother's grave. He built a little hut a few feet longer than himself, but not high enough for him to stand erect in. The man's condition was foul beyond description, since during his vigil he does not wash himself nor remove the straw upon which he lies. The people bring him food and honor him greatly. If he survives the three years, it is expected that the officials will go in state and receive him, reporting the matter to the throne, and he will receive from the emperor's hand a board containing four characters lauding his virtue. What a travesty upon the duty of honoring one's parents this senseless procedure is!

AFRICA.

Cruelties. — The missionaries of the Free Church of Scotland in Livingstonia report that, in spite of the better influences which seem to be prevailing, the old superstitions are often revived with horrible cruelties inflicted upon the people. Dr. Kerr Cross gives several instances of the *muavi* poison ordeal, according to which suspected persons are compelled to drink this muavi and are thus supposed to indicate whether they are guilty or not of the crime charged. There are few persons who have such constitutions that they can resist the poison, and hence, whether innocent or guilty, they die painful deaths. The bodies of those who thus die are left unburied, the people being afraid to bury them. Eight persons had died before the missionaries knew what was going on. Dr. Cross states that slavery and the muavi poison are great hindrances to the work and are the twin curses of the country.

It is painful even to report some of these atrocities that are perpetrated in heathendom, yet how can a right impression be made as to the desperate need in which these people lie if some record is not made of events which are daily transpiring among them? Mrs. McKittrick, one of the Balolo missionaries, on the Upper Congo, wrote to *Regions Beyond* as follows: "Some things are too awful to mention; the mere record of barbarities perpetrated within a mile of our own doors seems to stain the very paper on which they are written. And yet these things must be known. Not long ago the king called a palaver, at which the prices of food, fowls, maize, etc., were discussed, and a law made to fix them at a certain rate. As a seal to this law the people all united in the purchase of a man from among themselves, who was treated as follows: He was supported in a sitting position while his arms and legs were all broken with a wooden club, then bound and conveyed in a canoe to a deserted island. There

his murderers tied him up to a tree and left him to perish, attacked by heat, hunger, thirst, birds of prey, and perchance wild beasts. We heard that he remained two days in agony, and then expired. Last week a woman was found guilty of stealing some prepared manioc. The people of her own town gathered together, and after breaking her limbs, men and boys rushed at her with spears, and continued spearing and stabbing her all over the body until she died, when the head was cut off, and the body thrown into the river. The shedding of blood is to these people a subject of sport rather than sorrow; the children rush to see a goat killed, and drink its blood. I have seen them put a living fowl into boiling water, or pull out its feathers before killing it. Of a truth 'the dark places of the earth are full of the habitations of cruelty.' The mind grows tired and the heart sick of listening to or repeating these deeds, but some of them form part and parcel of religion, and others are enforced by law."

CEYLON.

INSINCERE PROFESSIONS. — A striking incident is reported by the Wesleyan Mission in Ceylon, illustrating the easy way in which the natives will assent to the truth while refusing to follow their convictions. A missionary speaks of a meeting in a small village, where practically all the population was present, and a plain discourse had been delivered, giving the pith of the gospel message. After the sermon a conference meeting was held, of which the missionary gives the following report: "'Do you believe these things?' I asked. 'Yes, sir!' was the response, unanimous and hearty. It occurred to me to see how far their faith, or profession thereof, would go upon Christian lines. 'You believe in God; that he is one, and one only?' 'Yes, we do.' 'You believe that he made all things and sustains all things; that good is pleasing to him, and evil hateful?' Still the responses were 'Yes.' 'Do you believe that this Bible is God's Word, and that other Vedas are wrong?' 'Yes.' 'Do you believe what it says, that God sent his Son into the world to save sinners? And still no less heartily was assent given. I marveled and repeated the questions in other ways; I made them more personal. 'Do you really believe, then, that Jesus is able to save men from sin? to save you?' 'Oh, yes.' 'Do you believe that he died for you, to put your sin away; that he loves you now and cares for you?' 'We do.' 'Will you, then, accept him as your Saviour, and accept him now?' 'Yes, sir; yes.' I confess I almost gasped for breath; up to this point everything had seemed perfect, and had I gone no further I might have yielded to the temptation of 'premature reporting,' and penned an account of a village converted and ready for Christian baptism. But I could not forbear continuing the test. 'If you become Christians, you must give up sin.' Silence. 'You must give up lying.' A smile ran round the audience and a voice said, 'We cannot agree to that.' 'God requires it of you. Lying, thieving, impurity, sin in all its forms, you must give up if you want Jesus to save you.' The negative was more pronounced; and I went on sadly: 'You cannot serve the true God and worship idols; you cannot trust both Jesus and Pilliar. Are you willing to give up these things, that he who died for you may save and bless you?' Ah, no! Willing to accept, if they might do so, while the life remained unaltered; willing to *accept everything;* to give up — *nothing.*"

Miscellany.

BIBLIOGRAPHICAL.

Trophies from African Heathenism. By Robert Young, F.R.G.S., author of "Modern Missions," etc. London: Hodder & Stoughton, 27 Paternoster Row.

This book is made up of such brief narratives of African converts as have come to the personal knowledge of the author. The history of each of our

missions furnishes like instances — the miracles of modern times. The most noticeable chapters are those relating to the Boer Mission in Natal and to the liquor traffic in South Africa. *Drink* is shown to be "the supreme curse" of that land.

The Story of John G. Paton, told for Young Folks; or, Thirty Years Among South Sea Cannibals. By Rev. James Paton, B.A. With forty-five full-page illustrations. New York: A. C. Armstrong & Son, 51 East Tenth Street.

Mr. Paton has recast and illustrated the wonderful story of his brother's life, in response to a loud call for a young folks' edition. This has been done, as he says, in the hope that it may inspire the boys and girls of Christendom with a whole-hearted enthusiasm for the conversion of the heathen world to Christ. Nothing could be better fitted to this end. The book is condensed from the original two volumes, yet there are 397 pages of as thrilling a narrative as ever was written. The abundant pictures make it still more vivid and add much to the value of the book in the eyes of the boys and girls.

The Story of Uganda and the Victoria Nyanza Mission. By Sarah Geraldina Stock. With fifteen illustrations. New York and Chicago: F. H. Revell Publishing Co. Pp. 223. Price, $1.25.

This is a fascinating book, giving the history of that most interesting mission of the English Church Missionary Society from the time that Henry M. Stanley sent out his call from King Mtesa to the Christian world to bring to his people the message of the gospel. This mission has furnished a remarkable list of heroes, foremost among whom are Mackay and Hannington, and the story of their heroism ought to kindle fresh enthusiasm in all Christian hearts. The present crisis through which the mission is passing adds new interest to the story of what has already been accomplished, and deepens the hope that Uganda will not be forsaken by the British government now, after it has attempted to establish its authority there. The book is heartily to be commended.

Woman and the Gospel in Persia. By Rev. Thomas Laurie, D.D. New York and Chicago: F. H. Revell Publishing Co. In paper covers, pp. 100.

This abridgment of Dr. Laurie's most interesting biography of Miss Fidelia Fiske is issued under the auspices of the Woman's Presbyterian Board of the Northwest, and will find its way to many whom the larger volume would not reach. We wish that it might be circulated by the thousand.

Sermons by the Monday Club, for 1893, on the International Sunday-school Lessons. Pp 415. Price, $1.25. Boston and Chicago: Congregational Sunday-school and Publishing Society.

The annual volume of sermons by the Monday Club meets admirably a want felt in our churches for earnest, practical, discriminating discourses upon themes connected with the International Lessons.

The Sermon Bible. New York: A. C. Armstrong & Son.

This series of volumes, published by Armstrong & Son, is to embrace the whole of the sacred Scriptures. Of the twelve volumes which are promised, two are before us. Each volume is complete in itself. We are not quite sure as to the use which will be made, or ought to be made, of these volumes. They are interesting, as showing how every portion of the Scriptures has been made use of by preachers of different races and generations, and how fruitful the Word is to the reverent student.

The Expositors' Bible. Edited by W. Robertson Nicoll. New York: A. C. Armstrong & Son.

We have already acknowledged the receipt of two volumes in this series, one on the Epistle to the Ephesians, the other on the Epistles to the Thessalonians. We have now to acknowledge the volume on the book of Job by Robert A. Watson, D.D., and two volumes of the Gospel of St. John, by Marcus Dods. We must say in frankness that we could wish that the exposition of the Gospel of John could have been assigned to one who holds a different view than that of Dr. Dods as to the nature and need of the sacrifice of Christ.

The books named below are all from the publishing house of A. D. F. Randolph & Co., 182 Fifth Avenue, New York, and each one is beautiful and good in its own way.

Up and Down the House. By Anna Warner, author of "The Melody of the Twenty-third Psalm," etc.

This is one of Miss Warner's interesting and practical Bible studies; this time upon woman's home life and work.

Prince Dimple on his Travels. By Mrs. George A. Paull, author of "Prince Dimple and his Every-day Doings," etc.

Our Elder Brother. Thoughts for every Sunday in the year, from the life and words of Jesus of Nazareth. By Sarah S. Baker.

A series of helpful and comforting lessons from the one perfect life.

Men's Thoughts for Men. Chosen and arranged by Rose Porter.

The Baby's Journal. Designed and compiled by S. Alice Bray. Poems, pictures, and blank pages for record of the baby's progress; a charming plan.

The Las' Day. By Imogen Clark. With illustrations by S. Olivia Reinhart.

Aunt Liefy. By Annie Trumbull Slosson, author of "Fishin' Jimmy." With illustrations by G. F. Randolph.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

For those who, though bearing the Christian name, are unmindful of the Master's last command; that they may have a deeper sense of the worth of the gospel to themselves and to others, and that with true love to God and to men they may count themselves as "debtors both to the Greeks and to the Barbarians, both to the wise and to the unwise."

DEPARTURES.

October 25. From New York, Rev. A. W. Clark, of the Mission to Austria, after a stay of a few weeks in the United States.

October 25. From San Francisco, Rev. J. L. Atkinson and wife, Rev. George Allchin and wife, returning to, and Miss Lucy E. Case, to join, the Japan Mission.

November 2. From New York, Miss Harriet A. Lovell, to join the Central Turkey Mission.

November 15. From Tacoma, Rev. J. E. Walker and wife, returning to the Foochow Mission.

ARRIVALS AT STATIONS.

September 12. At Madura, Southern India, Rev. John E. Chandler, Miss Eva Swift, and Miss Mary T. Noyes.

September 19. At Mersine, Turkey, Mrs. Emily R. Montgomery, on her way to Adana.

September —. At Constantinople, Miss Isabel F. Dodd.

September 21. At Smyrna, Miss Emily McCallum.

September 26. At Pao-ting-fu, China, Rev. E. R. Atwater and wife, on their way to Shansi.

September —. At Tientsin, Miss Mary E. Andrews.

October 15. At Yokohama, Japan, Rev. M. L. Gordon, D.D., and Miss Susan A. Searle.

DEATH.

At Tientsin, China, September 21, Mrs. Helen Ash, daughter of Rev. C. A. Stanley, of the North China Mission.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. Progress in South China. (Page 516.)
2. Village schools in India. (Page 539.)
3. What a missionary saw in the Hokkaido. (Page 523.)
4. After the earthquake in Japan. (Page 525.)
5. The work of a medical missionary in India. (Page 518.)
6. The Jubilee of the Pasumalai Institution. (Page 510.)
7. Twenty years in China. (Page 520.)

Donations Received in October.

MAINE.

Cornish, Cong. ch. and so. 6 93
Cumberland Mills, Warren Cong. ch., to const. CHARLES B. GRAHAM, H. M. 149 43
Gray, Enoch Merrill, 10 00
Kennebunk, Union Cong. ch. 36 21
Machias, Centre-st. Cong. ch. 6 69
Portland, Williston Cong. ch., 86.35; West Cong. ch., 26.80; St. Lawrence-st. Cong. ch., 10, 123 15—332 41
Legacies.—Bangor, Nehemiah Kittredge, by Ex'rs, per John L. Crosby, 4,000, less expenses, 50, 3,950 00
Westbrook, Nathaniel H. Johnson, by Lewis R. Johnson, Ex'r, in part, 404 17—4,354 17

4,686 58

NEW HAMPSHIRE.

Exeter, 1st Cong. ch., Y. P. S. C. E., for preacher in Marathi Mission, 70; Nathaniel Gordon, for Tung-cho Theol. Sem., 62.50, 132 50
Greenfield, Cong. ch. and so. 15 00
Hanover, Cong. ch. at Dartmouth College, 133 65
Keene, 2d Cong. ch., Extra-cent-a-day Band, 20 00
Kensington, Cong. ch. and so. 10 00
Portsmouth, North Cong. ch., to const. Rev. LUCIUS H. THAYER, H. M. 140 43
Rochester, Cong. ch. and so. 50 00—501 58
Legacies.—Greenville, Miss Lucy M. Merriam, by Rev. George F. Merriam, Ex'r, 1,500 00
Hampton, Miss Abbie Leavitt, by W. T. Merrill, Ex'r, 1,000 00
Walpole, Rev. Thos. Bellows, by E. M. Smith, Ex'r, 130, less expenses, 117 00—2,617 00

3,118 58

VERMONT.

Bellows Falls, Friends in 1st Cong. Sab. sch., for Turkish Brigade, 2.25; do., for Chinese Brigade, 75c. 3 00
Berlin, Cong. ch. and so. 21 50
Brattleboro, Centre Cong. ch., of which 26.91 m. c., 110.71; H., 10, 120 71
Coventry, Cong. ch. and so. 30 00
Dorset, Cong. ch. and so. 23 07
East Burke, Ladies' Home Miss'y Soc., for village school, Madura, 10 00
Manchester, Miss E. J. Kellogg, 5 00
Newfane, Cong. ch. and so. 40 42
North Craftsbury, Cong. ch. and so. 5 00
North Troy, Cong. ch. and so., 1.50; W. W. Kelley, 1; Rev. J. J. Munro, 2.50, 5 00
Townshend, Cong. ch. and so. 18 00
Westfield, Lella A. Farman, deceased, 2 00
West Rutland, Cong. ch. and so. 46 19
Windsor, Cong. ch. and so. 12 80—342 69

MASSACHUSETTS.

Agawam, Cong. ch. and so. 40 84
Andover, Clarence Mathewson, toward support of Rev. and Mrs. E. A. Bell, 3 00
Ashfield, Rev. C. B. F. Pease, 1 45
Attleboro Falls, Central Cong. ch. 9 00
Beechwood, Cong. ch. and so. 3 00
Boston, Park-st. ch., 100; 2d ch. (Dorchester), 92.44; Trinity ch. (Neponset), 29.08; A friend, 15; A friend (Dorchester), 5; A friend, 50c. 242 02
Braintree, 1st Cong. ch. 9 78
Brimfield, Cong. ch. and so. 9 60
Brookline, Harvard Cong. ch., 221.21; Jeremy Taylor, D.D., 20, 241 21
Cambridge, A friend in 1st Cong. ch. 25 00
Cambridgeport, Pilgrim Cong. ch. 36 00
Charlton, Cong. ch. and so. 40 00
Chelsea, Central Cong. ch., 81.12; 1st Cong. ch., 51; Miss E. Brown, 3, 135 12
Cochesett, Mrs. H. W. Leach, 7 00
Curtisville, Cong. ch. and so. 29 31
Danvers, 1st Cong. ch., 88; Miss M. F. Perry, for native preacher, Madura Mission, 40, 128 00
Dedham, 1st Cong. ch., of which 6.58 m. c., 162.01; Extra-cent-a-day Band of do., 32.18, 194 19
Deerfield, Cong. ch., to const. Rev. EGBERT N. MUNROE, H. M. 61 00
Easthampton, 1st Cong. ch. 75 79
Enfield, Cong. ch. and so. 30 00
Franklin, 1st Cong. ch. 12 00
Gilbertville, Cong. ch. and so. 123 14
Granby, Cong. ch. and so. 50 00
Hatfield, Cong. ch. and so. 46 92
Holyoke, 2d Cong. ch., to const. Rev. ARTHUR W. REMINGTON, H. M., of which 150 from ladies, toward salary of Mrs. E. A. Bell, 429 31
Hopkinton, Cong. ch. and so. 67 64
Hyde Park, 1st Cong. ch. 57 61
Ipswich, Linebrook Cong. ch., 7; Mrs. Martha P. Conant, 1, 8 00
Leicester, 1st Cong. ch. 38 00
Lexington, Hancock Cong. ch. 35 50
Longmeadow, Ladies' Benev. Assoc., 43; Gentlemen's Assoc., 27.38, 70 38
Lowell, High-st. Cong. ch., add'l, 1 00
Mattapoisett, Cong. ch. and so. 20 08
Middleboro, Central Cong. ch. 87 95
Mittineague, Cong. ch. and so. 31 41
Newton Centre, 1st Cong. ch., 117.30; S. F. Wilkins, 50, 167 30
North Andover, Cong. ch. and so. 25 00
North Leominster, Cong. ch. and so. 15 00
North Weymouth, Pilgrim Cong. ch. 10 27
Norwood, 1st Cong. ch. 135 27
Peabody, South Cong. ch. 201 00
Reading, Cong. ch. and so., 10; First-fruits, J. B. L., 5, 15 00
Readville, Blue Hill Cong. ch. 8 03
Rockport, 1st Cong. ch. 15 86
Royalston, 1st Cong. ch. 37 00
Salem, Tabernacle Cong. ch. 41 00
Sharon, Cong. ch. and so. 37 48
Sheffield, Cong. ch. and so. 11 00
Shirley Village, Cong. ch. and so. 17 23
Somerville, Prospect Hill Cong. ch., 65.37; Y. P. S. C. E. of Broadway Cong. ch., for native preacher, Madura Mission, 40, 105 37
South Dennis, Cong. ch. and so. 10 00
South Egremont, Cong. ch. and so. 21 52
South Hadley, 1st Cong. ch. 16 00
South Hadley Falls, Cong. ch. and so. 11 05
South Sudbury, Members of Memorial ch. 9 00
South Walpole, Missionary, 1 00
Springfield, 1st Cong. ch., 200; South Cong. ch., 120; Hope Cong. ch., 66.86; Olivet Cong. ch., 45, 431 86
Sterling, Cong. ch. and so. 38 63
Townsend, Cong. ch. and so. 27 44
Upton, Worcester South Conf. 18 13
Webster, Cong. ch. and so. 50 00
Westfield, 1st Cong. ch. 6 01
Westford, Union Cong. ch. 33 59
West Medford, Cong. ch. and so. 11 25
West Medway, 3d Cong. ch. 16 00
West Newbury, 1st Cong. ch. 25 64
West Springfield, Park-st. Cong. ch. 39 58
Whitneyville, Cong. ch. and so. 37 50
Worcester, Central Cong. ch., of which 3 from Mrs. Sarah P. Rogers, 84.37;

Extra-cent-a-day Band of Union Cong. ch., 33.90; A friend, 25, 143 27
Worthington, 1st Cong. ch. 65 59--4,255 72

Legacies. — Amherst, Mrs. Eliza F. Huntington, by P. D. Spaulding, Adm'r, 100 00
Boston, Mrs. Theresa V. D. Mitchell, by George H. Quincy, Ex'r, 1,290 00
Ipswich, Mrs. Miriam G. Burrows, by F. W. Coburn, Ex'r, add'l, 45 00
Pittsfield, Rev. S. B. Morley, by Prof. Edward W. Morley and Rev. John H. Morley, Ex'rs, 575 00
Waltham, Mrs. Caroline F. Smith, by Daniel French, Ex'r, 500 00--2,510 00

6,765 72

RHODE ISLAND.

East Greenwich, James Roomian, 2 50
Providence, Beneficent Cong. ch., 148.18; North Cong. ch., 24, 172 18--174 68

CONNECTICUT.

Barkhamsted, Cong. ch. and so. 8 00
Black Rock, Cong. ch. and so. 82 00
Bristol, Cong. ch. and so. 100 00
Derby, 1st Cong. ch. 24 70
East Avon, Cong. ch. and so. 20 00
East Canaan, Cong. ch. and so. 6 29
Easton, Cong. ch., for support of Rev. W. P. Elwood, 21 50
Goshen, Mrs. Moses Lyman, 10 00
Guilford, 1st Cong. ch., to const. FRANK P. KNOWLES, H. M. 100 00
Hampton, A friend, 5 00
Hartford, Pearl-st. Cong. ch., 192.85; Windsor-ave. Cong. ch., 15; A friend, 1,000. 1,207 85
Milford, ——, 2 50
New Canaan, Cong. ch. and so. 79 47
New Haven, Grand-ave. Cong. ch., to const. WALTER S. BISHOP, H. M., 156.20; Rev. Burdett Hart, D.D., to const. Rev. U. O. MOHR, H. M., 50, 206 20
New London, 1st Ch. of Christ, of which 14.22 m. c. 245 70
Northfield, Cong. ch. and so. 20 41
Norwalk, 1st Cong. ch., for support of Rev. W. P. Elwood, 50 31
Old Saybrook, Cong. ch. and so. 52 56
Ridgefield, Cong. ch. and so., for support of Rev. W. P. Elwood, 45 00
Somersville, Cong. ch. and so. 24 37
Stamford, 1st Cong. ch., for support of Rev. W. P. Elwood, 71 78
Thomaston, Cong. ch. and so. 12 44
Trumbull, Cong. ch. and so. 13 00
Woodstock, 1st Cong. ch. 17 00
——, A friend, 200 00--2,626 08

Legacies. — Voluntown, Mrs. Elizabeth W. Kasson, by E. Byron Gallup, Adm'r, 1,000 00

3,626 08

NEW YORK.

Albany, Mrs. George C. Treadwell, 100; Miss Julia Treadwell, 100, 200 00
Berkshire, 1st Cong. ch. 100 00
Brooklyn, Cen. Cong. Sab. sch., to sup. two Bible Readers, Madura, 36; Clinton-ave. Cong. ch., m. c., 12.58, 48 58
Buffalo, A friend, to const. MYRTIE A. HOAG and CHARLES E. POTTER, H. M. 200 00
Canandaigua, 1st Cong. ch. 24 49
Elizabethtown, Cong. ch. and so. 15 38
Ellington, Cong. ch. and so. 10 00
Franklin, Cong. ch. 33 68
Hamilton, Mrs. John Diell, 5 00
Jamesport, Cong. ch. 3 30
Jamestown, James Jones, 5 00
Lisbon Centre, Rev. R. C. Day, 5 00
Lysander, Cong. ch., add'l, 1 00
Mannsville, Cong. ch. 7 00
New York, Joseph M. Andreini, 15 00
Rockaway Beach, 1st Cong. ch. 11 45
Sanborn, Miss Abigail Peck, 5 00
Saranac Lake, Mrs. F. G. Halleck, 2 00
Syracuse, Plymouth Cong. ch. 13 00
West Brook, Cong. ch. 4 03—708 91

NEW JERSEY.

Closter, Cong. ch. 6 13
Elizabeth, 1st Cong. ch. 10 15
Paterson, Auburn-st. Cong. ch. 40 00——56 28

PENNSYLVANIA.

Erie, M. W. Tyler, for preacher in Madura, 41 00
Harford, Cong. ch. 15 27
Lander, A. and M. E. Cowles, 50 00
Philadelphia, M. E. Null and Ella Roberts, for medical work in Ceylon, 12 00
Pittsburgh, Miss Ella DeVoe, 15 00——133 27

VIRGINIA.

Hampton, Cash, 25 00

INDIANA.

Terre Haute, Mary H. Ross, for China, 8; for Japan, 6; for Turkey, 5; for Africa, 3, 22 00

MISSOURI.

Kidder, Cong. ch. 8 60
Springfield, German Cong. ch. 2 00——10 60

OHIO.

Brecksville, 1st Cong. ch. 2 34
Cincinnati, Lawrence-st. Welsh Cong. ch. 50 00
Cleveland, Plymouth Cong. ch., 154; Pilgrim Cong. ch., 134; Hough-ave. Cong. ch., 19.48, 307 48
Dover, Cong. ch. 36 87
Hudson, Cong. ch., with other dona., to const. Rev. C. W. CARROLL, H. M. 18 00
Marblehead, Esther Lee, for Bibles, 1 50
Oberlin, 2d Cong. ch., 86.16; 1st Cong ch., 73.75; Students of Oberlin Coll., for support of Rev. Cyrus A. Clark, 153.79, 313 70
Toledo, 1st Cong. ch., toward support of Mrs. M. M. Webster and Rev. J. L. Barton, 250; 2d Cong. ch., 5.40, 255 40——985 29

Legacies. — Oberlin, Rev. C. V. Spear, by George N. Spear, Ex'r (prev. rec'd 7,500), 2,500 00
Rushmore, William Breese, by John H. Evans, Ex'r, 200 00--2,700 00

3,685 29

ILLINOIS.

Aurora, Y. P. S. C. E. of New England Cong. ch., toward support of native preacher in Madura Mission, 4 00
Chicago, H. D. P. Bigelow, of 1st Cong. ch., to const. GEORGE M. BRACE, H. M., 100; W. B. Jacobs, for evan. work in West Central Africa, 50; Y. P. S. C. E. of Sedgwick-st. Cong. ch., for support of Rev. and Mrs. E. A. Bell, 20; Miss Harriet Andrus, 10; One cent a day, 3.65, 183 65
Earlville, "J. A. D." 25 00
Evanston, 1st Cong. ch. 50 00
Millburn, Cong. ch. 10 00
Oneida, Cong. ch. 15 50
Payson, J. K. Scarborough, to const. Rev. L. R. ROYCE and Mrs. MARY ROYCE, H. M. 300 00
Paxton, Rev. John H. Parr, 5 00
Peoria, 1st Cong. ch. 143 53——736 68

MICHIGAN.

Almont, Cong. ch.	11 61	
Armada, Cong. ch.	13 34	
Detroit, Branch of Canfield-ave. Cong. ch.	4 00	
Port Sanilac, Cong. ch.	2 34	
Reed City, 1st Cong. ch.	14 75	
Saginaw, 1st Cong. ch.	26 66	
Traverse City, 1st Cong. ch.	11 00	83 70

WISCONSIN.

Hartford, Cong. ch.	55 00	
Ithaca, Cong. ch.	4 50	
Kenosha, 1st Cong. ch., add'l,	7 00	
Lake Mills, Cong. ch.	4 50	
Menasha, E. D. Smith,	1,000 00	
Neptune, Cong. ch.	1 36	
Racine, Mrs. Smith and Mrs. Marsh,	100 00	
Waupun, Cong. ch.	14 15	
Whitewater, Cong. ch.	20 00	1,206 51

IOWA.

Alden, Cong. ch.	11 50	
Belmond, Cong. ch.	5 00	
Cedar Rapids, 1st Cong. ch.	12 00	
Chester Centre, Cong. ch.	10 78	
Creston, Cong. ch.	15 63	
Decorah, Cong. ch.	17 43	
Des Moines, Plymouth Cong. ch.	20 72	
Edgewood, N. G. Platt,	10 00	
Elkhorn, Cong. ch.	2 25	
Fort Atkinson, Ladies' Miss'y Soc. of German Cong. ch.	5 00	
Fort Dodge, Cong. ch.	20 00	
Garner, A friend in Cong. ch.	5 00	
Le Mars, Cong. ch.	57 87	
Otho, Cong. ch.	12 00	
Sioux City, Pilgrim Cong. ch.	2 60	207 80
Legacies. — Des Moines, Mrs. Harriet L. Rollins, add'l, rents,		60 75
		268 55

MINNESOTA.

Detroit City, Cong. ch.	5 51	
Duluth, Pilgrim Cong. ch., for sup. of Rev. W. M. Stover,	193 51	
Medford, Cong. ch.	5 00	
Minneapolis, Park-ave. Cong. ch., 52.90; Yine Cong. ch., 2.51,	55 41	259 43

KANSAS.

Blue Rapids, Cong. ch.	2 15	
Paola, Cong. ch.	14 99	
Stafford, Ladies' Miss'y Soc. of Cong. ch., for China,	2 35	
Wabaunsee, Cong. ch.	9 00	28 49

NEBRASKA.

Cortland, Cong. ch.	3 74	
Harbine, Cong. ch.	5 50	
Oxford, F. A. Wood,	10 00	
Plymouth, Cong. ch.	15 71	34 95

CALIFORNIA.

Dehesa, Cong. ch.	5 00	
Oakland, Class of '93, Pacific Theol. Sem., for theol. student, Tung-cho,	12 60	
Pomona, Pilgrim Cong. ch.	88 66	
San Diego, 2d Cong. ch.	1 85	
——, Widows' thank-offering,	10 00	118 11
Legacies. — Oakland, Rev. I. E. Dwinell, D.D., by the executors,		1,000 00
		1,118 11

OREGON.

Forest Grove, Cong. ch.		13 00

COLORADO.

Otis, Cong. ch.		35 00

WASHINGTON.

Coupeville, Cong. ch.	4 00	
Eagle Harbor, Cong. ch.	3 00	7 00

NORTH DAKOTA.

Dwight, Rev. S. F. Porter,		25 00

SOUTH DAKOTA.

Colvin, Cong. ch.	11 16	
Huron, 1st Cong. ch.	42 05	
La Roche, Cong. ch.	11 35	
Yankton, Cong. ch.	19 00	83 56

MISSION WORK FOR WOMEN.

From Woman's Board of Missions of the Interior.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer*,	20,321 09	
For outfits and traveling expenses of missionaries,	2,405 00	22,726 09

From Woman's Board of Missions for the Pacific.

Mrs. R. E. Cole, Oakland, California, *Treasurer*, add'l,		4,103 76
		26,829 85

MISSION SCHOOL ENTERPRISE.

New Hampshire. — New Ipswich, Proceeds of Fair,	4 25
Massachusetts. — Boston, Y. P. S. C. E. of Highland ch., 16.02; Holyoke, 2d Cong. Sab. sch., 67; Leicester, 1st Cong. Sab. sch., 21.66; Lincoln, Cong. Sab. sch., 10; Orange, Sab. sch. of Central Cong. ch., 3.56; Peabody, Y. P. S. C. E. of South Cong. ch., 25; Pittsfield, 1st Cong. Sab. sch., 24.15; Stoughton, Y. P. S. C. E. of 1st Cong. ch., 28.36; Wellfleet, Y. P. S. C. E., for India, 3; West Springfield, Y. P. S. C. E., 4.87,	203 62
Rhode Island. — Woonsocket, Y. P. S. C. E. of Globe Cong. ch.	14 00
Connecticut. — Salisbury, Mites,	4 24
New Jersey. — Hawthorne, Union Sab. sch.	5 00
Texas. — Dodd City, Cong. Sab. sch., for Africa,	80
Missouri. — Springfield, German Cong. Sab. sch.	2 15
Ohio. — Oberlin, 1st Cong. Sab. sch.	15 00
Illinois. — Chicago, Y. P. S. C. E. of Warren-ave. Cong. ch. (in part), 265; do., M. M. Brown, for pupil in High School, Yozgat, 10; do., Y. P. S. C. E. of Millard-ave. Cong. ch., 7.20; De Kalb, Y. P. S. C. E., 8.60; Ridgeland, Cong. Sab. sch., 18.09; Stillman Valley, Y. P. S. C. E., 5.78,	314 67
Michigan. — Armada, Cong. Sab. sch., 5; Detroit, Y. P. S. C. E. of Canfield-ave. Cong. ch., 3.80,	8 80
Wisconsin. — Grand Rapids, Y. P. S. C. E. of Cong. ch., for sch., Tung-cho, 5.50; Waupun, Cong. Sab. sch., 10,	15 50
Iowa. — Davenport, Sab. sch. of German Cong. ch., 6; Mason City, Y. P. S. C. E., 9.68; Percival, Y. P. S. C. E., 3.90,	19 58
Minnesota. — Minneapolis, Park-ave. Sab. sch., 12.02; Stillwater, Children's mission band, 3,	15 02
Kansas. — Ottawa, Y. P. S. C. E. of 1st Cong. ch.	10 00
Nebraska. — Ulysses, Junior Y. P. S. C. E.	1 00
	633 63

CHILDREN'S "MORNING STAR" MISSION.

Massachusetts. — Cochesett, Mrs. H. W. Leach, 1; Dorchester, Village Sab. sch., towards running expenses of *R. W. Logan* and *Morning Star*, 20,	21 00
New York. — East Bloomfield, Cong. Sab. sch.	11 43
Florida. — Mt. Dora, Friends, for Ponape,	4 50
	36 93

FOR SUPPORT OF YOUNG MISSIONARIES.

CONNECTICUT. — Berlin, Y. P. S. C. E. 25 00
NEW JERSEY. — Westfield, Y. P. S. C. E. 12 50
ILLINOIS. — Springfield, Y. P. S. C. E. of 1st Cong. ch., 10; Waverly, Y. P. S. C. E., 6.25, 16 25
IOWA. — Des Moines, Y. P. S. C. E. of Plymouth Cong. ch. 2 50
MINNESOTA. — Minneapolis, Y. P. S.C. E. of Silver Lake Cong. ch. 7 00
63 25

From THE AMERICAN MISSIONARY ASSOCIATION, by H. W. Hubbard, New York, *Treasurer.*
Income of the "Avery Fund," for missionary work in Africa, 1,239 12

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

NEW HAMPSHIRE. — New Boston, Presb. Sab. sch., toward education of young man, care of Rev. L. O. Lee, 30 00
VERMONT. — Pittsford, Alphian Soc., for Kindergarten, care of Miss F. E. Burrage, 10; Rutland, Collected by Rev. E. E. Aiken, for Tung-cho college, 16.50, 26 50
MASSACHUSETTS. — Boston, A friend, for work of Miss Barbour, 5; Brookline, Annie Ramage, for work of Mrs. C. C. Tracy, 5; Haverhill, Harriet F. Welch, in memory of Ella E. Welch, for work of Rev. L. S. Crawford, 20; Lynn, Breed Y. P. S. C. E. of Chestnut-st. ch., for work of Rev. J. L. Fowle, 30; Millbury, Mrs. Mee, in mem. of two little boys deceased, for a cottage for students in Pasumalai Sem., India, 100; New Bedford, Miss E. R. Wentworth, for work of Mrs. F. M. Newell, 10; Newton Centre, S. F. Wilkins, for work at Ahmednagar, care of Rev. R. A. Hume, 35; Somerville, Mrs. Callahan, for work of Rev. E. G. Tewksbury, 5; Sunderland, Cong. ch. and so., for building church and sch. house for Rev. Chas. Harding, 250; Walpole, Mrs. John A. Way, for work in Boys' school, Foochow, care of Mr. Peet, 5; Wayland, Miss Mary E. Lovell and friends, for work of Miss E. C. Wheeler, 8, 473 00
CONNECTICUT. — Middlebury, Friends in Cong. ch., for use of Miss A. F. Stillson, 15 00
NEW YORK. — Elmira, Mrs. Dr. Gleason, 25; Miss Virginia Townsend, 5; Friends, 2.50; all for work of Mrs. C. C. Tracy; Palmyra, Harry G. Chapman, for use of Miss Cora A. Stone, 15, 47 50
NEW JERSEY. — Montclair, 1st Cong. ch., 100; do., Young Ladies' Miss'y Soc., 150; both for church building, Chihuahua, care of Rev. J. D. Eaton; do., 1st Cong. Sab. sch., for work of do., 41.35, 291 35
TEXAS. — Dallas, Mrs. M. G. Wilson, to support Bible-woman, care of Miss Eva M. Swift, 20 00
INDIANA. — Indianapolis, W. N. Jackson, for work of Rev. G. E. White, Marsovan, 25 00
OHIO. — Akron, Y. P. S. C. E. of West Cong. ch., for native helper, care of Rev. H. B. Newell, 10; Ashland, Auxiliary, 20.25; do., Y. P. S. C. E., 10.46; both for Mr. and Mrs. Williams, Shansi; Marietta, Mission Band, for Testaments, care of Mr. Fay, Africa, 3.10; Oberlin, Friends, for work of Mrs. J. L. Coffing, 100, 143 81
ILLINOIS. — Chicago, Mrs. H. H. Russell, for use of the Misses Wyckoff in evangelistic work, 4 00
MICHIGAN. — Columbus, Cong. Sab. sch., for school in Shaowe, care of Rev. J. E. Walker, 4 00
WISCONSIN. — Eau Claire, J. H. Allen, for education of child at Kyōto school, care of Rev. F. N. White, 40; La Crosse, Mrs. J. A. L. Bradfield, for pupils in Miss M. G. Nutting's school, 21.75; Menasha, E. D. Smith, for educa. of Nazarett Kayian, care of Rev. J. L. Fowle, 20, 81 75
IOWA. — Newton, Gulielma Zollinger, for pupil, care of Miss Nutting, 20 00
MINNESOTA. — Cannon Falls, Y. P. S. C. E. 1st Cong. ch., for work, care of Miss Emily M. Brown, Kōbe, 10 00
KANSAS. — Westmoreland, Mrs. H. A. Cotton, for Mrs. Webster, 10 00
CALIFORNIA. — Los Angeles, Mrs. J. T. Ford, for work of Miss Nellie S. Bartlett, 25 00
COLORADO. — Colorado Springs, 1st Cong. Sab. sch., for Okayama Orphan Asylum, 25; Denver, Y. P. S. C. E. of South Broadway Cong. ch., by Miss Leitch, for one half year's sup. of native helper, care of Rev. T. S. Smith, 25, 50 00

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Donations received in October, 45,814 59
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60,056 51

Total from September 1 to October 31, 1892: Donations, $60,510.09; Legacies, $15,053.98 = $75,564.07.

For Young People.

VILLAGE SCHOOLS IN INDIA.

BY REV. H. J. BRUCE, OF SATARA, MARATHI MISSION.

Among the many departments of our mission work, no one is more interesting or, we think, productive of more direct and pleasing results than that of our common, or village, schools. There are more than a hundred of these schools situated in separate villages, or in small native communities, which become centres of gospel light in the thick darkness of surrounding heathenism. The brightness of these lights varies greatly according to circumstances; and I want to tell you of some of the difficulties which we experience in connection with them. The desire for an education is certainly increasing among the people, but

A VILLAGE SCHOOL IN A CHOWDI.

it often happens that, when in response to urgent requests we attempt to establish a school in a village, there are not energy and decision of character enough among the people who wanted the school to overcome the difficulties in their way, and especially the opposition of some of their own number, and so they leave everything for the missionary to do.

One of the first things to be considered, in starting a new school, is whether there are any suitable and available places in the village for the teacher to live in and for the school to meet in. I once commenced a school in a village where the teacher lived for several months in a little hut which he built with his own hands out of *cornstalks*. He gathered the children together under a large tree,

where they were taught their letters and some of the first truths of the gospel. The teacher was afterward fond of reminding me that once when I was visiting the school there came a sudden gust of wind and carried off one of the little books so far that it could never be found again.

Many of the villages have public "rest-houses," which are called *chowdis*, where travelers may stop for the day or the night. They are generally bare rooms or sheds, open on one side, without any furniture whatever, unless it be a grim idol bedaubed with red paint, which often occupies a central and prominent position. The traveler brings his own provisions and cooking-vessels; and building a fire on the earthen floor he cooks his food, and sleeps upon the floor. This is the nearest approach to "hotel accommodations" which one can find in this part of India, outside of the large cities. But it does very well for the natives with their simple habits of life. The picture on the preceding page is of a common village chowdi. It has thick walls of either stone or mud, and the roof is simply a hard kind of earth which rests on a framework of timbers. You will observe that there are *five* openings between the posts in front. There may be three or seven, but never an even number. This is owing to a native superstition; and you will find this idea in almost all the architecture of India, whether Hindu or Mussulman. The same superstitious fear of the even number is seen in other matters as well. Some years ago an American merchant in Bombay wished to get one of his ships insured for 50,000 rupees. He went to a Hindu insurance agent for that purpose. The agent did not like the look of that round number, but he was willing to insure the vessel for 51,000 at the same rates. In the end the ship was lost, and the agent paid the extra thousand rupees just for his superstition.

It often happens that where a school is started in a new village it must be held in the village chowdi, as that is the only available place. The inconvenience of such a place may be seen, with the help of a little imagination, in the illustration. As the building does not belong to us, it is not under our control. It is subject to perpetual intrusions from those who have a "hereditary" and "inalienable" right to its occupation. Every traveler may find his way here, and he spreads out his traps upon the floor and cooks his meal without let or hindrance. Groups of men may be seated here and there talking loudly and angrily, or perhaps smoking or playing cards, while the school-children are crowded into one corner, trying in vain to get their lessons. The buffalo cow and her calf, which are now seen standing quietly outside, may sometimes be found inside the building, and living creatures in the shape of vermin of various sorts usually abound in such places. It is a very difficult thing to transform such a place into a "temple of learning." Proper order is impossible, and it is a very happy thing for the school and for the village when the missionary is able to erect a plain, neat building, which he may call his own, and which may be used as a schoolhouse during the week and as a chapel on the Sabbath. Sometimes a teacher's house is added to it, and the whole establishment becomes a civilizing as well as a Christianizing agency in the village where it is located.

We still have many schools in chowdis which ought to be provided with better accommodations, and in many places the people are asking for schools where there is not even a decent chowdi in which to gather a school. There is a

chance for indefinite enlargement of our work in this direction, and few lines of work promise richer results than that of our village schools. They have been the starting-point from which not a few of our village churches have grown, and

A HIGH-CASTE GIRLS' SCHOOL NEAR AHMEDNAGAR.

some of our best native Christian workers received their first impressions of Christian truth in these same village schools.

These village schools are the feeders of our higher schools. When a boy has attended faithfully for several years, and has reached a certain standard in his studies, if his character is such as to make it seem advisable, he is taken into the

station school for a year or two, and may eventually go on to the Christian Vernacular Education Society's Normal School at Ahmednagar, or to the mission high school, or even to the Theological Seminary, to be fitted for work as a preacher or teacher. Our whole educational system, therefore, depends largely upon the success of these little common schools scattered about among the villages.

Should any of you wish to visit one of these little schools, I think you would be surprised to see how different they are from your fine schools at home. You would not expect to find the pupils sitting in easychairs, with desks and other furniture in Chicago's latest style. Possibly in some places you might find a tall hard bench on which some of the boys are sitting, but more likely you would see them sitting on the earthen floor, with legs crossed, and their books on the floor in front of them. Neither would you find the order equal to that of your best schools at home; and yet we do think that our schools are an improvement on the native private schools, or even those which are supported by government.

In the private schools and sometimes in the government schools the scholars study aloud, making great noise and confusion. At a certain hour of the day they all join in singing the multiplication table. They learn this not to twelve times twelve, as you do, but to ten times thirty, and sometimes to thirty times thirty. Two boys are appointed as leaders, and they shout out two numbers at a time, as "18 times 23 are 414; 18 times 24 are 432." The whole school will repeat the same at the top of their voices, and so on. What a racket they make! When you go into a village at the time of this recitation you would not need to inquire where the school is, for you can hear it at a great distance.

In contrast with our own village schools, most of which are among the lower castes, I am sending you a picture of a government high-caste girls' school in Bhingar, near Ahmednagar. The girls seem to be dressed in holiday attire; and how bright they look! The little ones are sitting cross-legged on the floor, according to the custom of their country. Do you see the little black spot on the forehead of each one? That indicates the caste of the girl; and here they seem to be all Brahmans. The head-master, who is the one sitting, has a different mark upon his forehead. Running crosswise like this it shows that he is a worshiper of Shiva. If it were perpendicular, it would show him to be a worshiper of Vishnu. But what a profusion of ornaments the girls have on! There are ornaments on the hair, rings in the ears, a ring in the nose, necklaces in abundance, armlets, bracelets, finger-rings, toe-rings, and anklets. Many of these necklaces are of gold and pearls and are costly. There is a certain necklace, not distinguishable in the picture, which indicates that the girl is married. It is placed on her neck by her husband at the time of marriage, and must never be removed until she becomes a widow.

The people of India generally do not think much of their daughters. If you ask a man how many children he has, he will give you the number of his sons, not thinking the daughters worth counting. But when you look at these bright-faced girls in the picture, do you not think them worth saving for the Lord Jesus Christ? We long to reach them with the gospel, but they are so hedged about that it is difficult to do so. Will you not pray for the fifty millions of children in India, that they may be brought into the glorious light and liberty of the gospel?

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